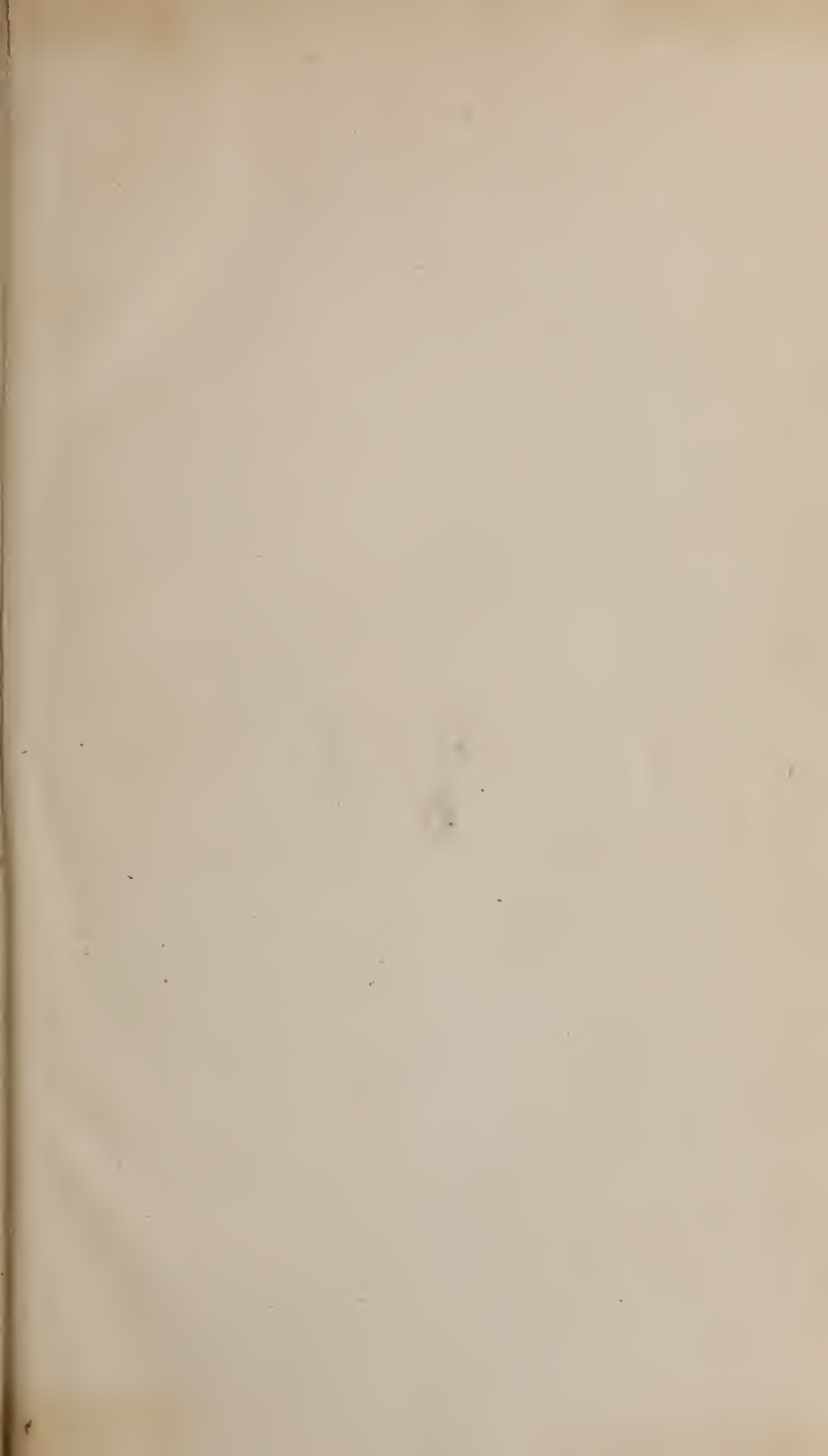


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# CHRISTIAN UNION.

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## ITALY AND THE ITALIANS.

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NO COUNTRY in Europe, if in the world entire, is now attracting so much attention as Italy. Nor should we wonder. Its geographical position gives it great advantages. A peninsula in shape, the central one of the three great projections from the Southern side of Europe, it reaches far into the Mediterranean Sea, which it in fact almost divides into two great and nearly equal parts. The large and beautiful *Valley of the Po* forms the northern end. All the rest, as well as the islands which belong to it, such as Sicily, Sardinia, Corsica, Elba, and others, with the exception of Malta, consists of mountain ranges, generally not very elevated, beautiful valleys, and alluvial plains. No part of Europe of the same extent—100,000 square miles, which is also the extent of Great Britain and Ireland—has a greater variety of surface, soil and climate. The natural resources and productions of Italy, its bays and ports, and its central position for trade with Southern Europe, Northern Africa, and Western Asia, have contributed to give an importance to Italy which has, perhaps, not been equaled by that of any other country in the whole world.

If we consider the authentic history of Italy to commence with the founding of Rome (B. C. 753), or the planting of Greek colonies in its Southern end and in Sicily, then we may say that that country has well-defined and connected annals which extend over more than twenty-six centuries. Considering the city of Rome as the center, and its history the leading current in the broad stream of its events, we may divide it, for convenience, into two great eras. The first reaches from the founding of the city till the downfall of the Western Roman Empire, (at the dethronement of Romulus Augustulus, A. D. 476), a period of more than twelve centuries; and the second from the latter epoch to the present, an era of something less than fourteen centuries. But if we extend the former period until the tacit but real commencement of the temporal dominion of the Bishops of Rome, we shall find that the two eras become nearly equally long, and that the former may be called the history of Rome Pagan, and the latter that of Rome Christian.

Italy received civilization and the arts from Greece; but whilst the latter was greatly injured by the Macedonian and Roman invasions and

conquests, and ruined by those of the Huns, Goths, Albanians (all more or less Scythian), and Turks, the former, though often invaded from the north and north-west by Germans and Franks, and on the South by Vandals, Normans, Saracens, French and Spanish, suffered at most but temporary evils therefrom, except in Rome itself, and the cities of Lower Italy and Sicily. It was in consequence of this that Italy became the conservator of the arts and civilization in the Middle Ages, as her still noble cities, Rome, Naples, Florence, Bologna, Genoa, Venice, Verona, Milan and Turin amply prove.

Christianity was early introduced into Rome, not by Peter, or by Paul, or any of the other Apostles, but probably by some of those "strangers, both Jews and Proselytes" who were at Jerusalem, and shared in the outpouring of the Spirit at Pentecost (Acts 2 : 10.) There was a flourishing church there when Paul wrote his Epistle to the Romans, although he had neither planted it, nor even seen it at that period of his life. It was a long time before that city, with its millions of inhabitants, became *Christian* in a comprehensive sense of that epithet. Paul certainly suffered martyrdom there, whether Peter did or not. How many of the other Apostles visited it, or even preached the Gospel in any part of Italy, we do not know. But one thing is certain: Italy was one of the great theaters on which Christianity displayed its saving and transforming power. Many of the great Christian Fathers were Italians, and though they were not equal to the Greeks in point of talent and erudition, they were no common men. Augustine, though born in a Roman colony in Africa, is classed with the Latin Fathers. He and his excellent spiritual teacher, Ambrose, were great luminaries of the Western Church, as were others who might be named. At a much later day, Claude, Bishop of Turin, was one of those who upheld the truth in the "Dark Ages."

But the glory of that long and dreary period, was the Waldensian Church, whose home in the Alps was not far distant from Turin, and which, in the days of the excellent Claude, just referred to, was spread through all those mountains, from the Mediterranean to Switzerland. The Waldenses are descendants in part of Christians from Italy who took refuge in these mountains, and of the uncultivated tribes which inhabited the Alps in the days of Julius Cæsar, and whom neither he nor any other Roman general was ever able to subjugate.

But what Roman arms could not do the Gospel did. And when the Bishops of Rome had succeeded in extending their influence over all Northern Italy, and Southern France too, (after the destruction of the Albigenses), they found in these brave "Christians of the Mountains" a foe of their wiles and heresies, whom they could not conquer. During a period of three hundred years, from the latter part of the twelfth to the latter part of the fifteenth century, *vexatious* persecution was tried in vain. After this succeeded a period of two hundred years of *bloody* persecution, during which these poor people were forced to endure thirty-five distinct wars. Cromwell, in the middle part of the seventeenth century, and the Prince of



Orange (William III. of England) in the latter part, were their great friends, and under God, their deliverers. For ages these excellent and faithful people were the "forlorn hope" of the "Sacramental host of God's elect" on earth; and now they are reaping, as a church, the glorious reward promised to a Church of old, that of Philadelphia, for its faithfulness to the Divine truth and trust: "*Behold I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name. Because thou hast kept the word of my patience, I also will keep thee from (or during) the temptation, which shall come upon all the world, to try them that dwell upon the earth.*" Rev. 3: 9, 10.

Italy shared in the glorious Reformation of the sixteenth century, but only for a short period. As early as the year 1528, there were in the Republic of Venice those who had secretly become acquainted with the "*Doctrine of Luther,*" as Protestantism was sometimes called. Between the years 1532 and 1540 the Truth spread much; not only did it find friends in the city of Venice, but also in the territories of the Republic, especially in the cities of Padua, Verona, Vicenza and Treviso. From this period until 1560, the *Reformed Doctrine* spread more or less in the chief cities of Italy, and gained adherents in Milan, Bergamo, Ferrara, Bologna, Genoa, Florence, Pisa, Lucca, Rome, Naples, and even in the Island of Sicily. It spread, too, in what is now the Italian portion of Switzerland. And although the Reformation in Italy was suppressed, at the instigation of Rome, by the strong hand of the civil power, yet it was a long time before the cruel *stake* and scarcely less cruel *exile*, completely extirpated what she called *heresy* in the great cities, and especially in Venice. Nevertheless Rome triumphed, and the Reformation ceased to exist in Italy! But the Reformation in no other country furnished many names more illustrious than those of Fannio, Casabianca, Algieri, Varaglia, Päschali, Peter Martyr, Carnesecchi, Aonio Paleario, (Antonio dalla Paglia), Bartoccio, Beccaria, Zanchi, Vergerio, Negri, Mollio, Mainardi, Olympia Morata, Isabella Manricha, and Lavinia della Rovere. Some of these excellent people fell by the hand of the executioner; others fled into Switzerland, France, Netherlands, Germany and England, and preached the Gospel to their countrymen that preferred exile to abandonment of the truth.

Not content with putting down the adherents of the *Reformation* in Italy, Rome instigated the Spanish rulers in Naples to destroy the Waldensian colonies in Calabria; and about the year 1560 this work of blood was accomplished. These colonies of excellent people were planted in the neighborhood of Cosenza in the fourteenth century, and in two hundred years had grown up from a few hundreds to four thousand souls. Bad as the annals of Rome are they reveal few scenes more atrocious than those which were witnessed on that occasion.

So determined were the Bishops of Rome to rid Italy of every vestige of heresy, ancient and modern, that after they had suppressed the Reformation, as they believed, from the Alps to Sicily, they returned with renewed vigor to the work of destroying the Waldenses in their mountain-

home in Piedmont, but were frustrated, as we have said, by Cromwell and William III. After the times of the latter, these people had no wars with the Dukes of Savoy, or Kings of Sardinia, as those Princes have been called for the last century and a half.

In the last years of the eighteenth century and the beginning of the present, Italy was completely under the control of the French, and the sway of Napoleon Buonaparte was as real there as it was in France. During that period, the door was wonderfully open for the spread of the Gospel, but there was none to enter in and promote the good work. The Waldensian Church was indeed emancipated from its long and cruel bondage, but it was too weak and helpless to meet the demands of the times. And with the exception of the opening of two or three Protestant chapels, (that at Venice being the most important), nothing was accomplished during that brief but interesting period. Nor was anything worthy of notice done in Italy in behalf of Protestantism, from 1815 till 1848, save the establishment of English, French and German chapels, for the benefit of foreigners sojourning or residing in the chief cities of that country (Rome, Naples, Florence, Leghorn, Bergamo, Genoa, Turin, Nice), and the establishment of elementary schools, grammar schools, and a college, among the Waldenses, mostly through the munificence of British and American Christians, in the hope that many youths would be trained in them to preach "the unsearchable riches of Christ." In this good work the late Dr. Gilly and General Beckwith took a leading part.

In the month of February, 1848, the late Charles Albert, gave to the people of Sardinia a Constitution which secured to the five millions of people in his realm the blessings of civil and religious liberty. This opened the door to the Waldensian Synod, with its fifteen churches and seventeen pastors, its college, grammar schools, etc., to spread the Gospel in that kingdom, of which they were subjects. Nor have they been idle. Availing themselves of the liberty which the National Charter gave them to spread the Scriptures and preach Christ, they have sent forth colporteurs, Bible-readers, school-teachers, evangelists, and ministers. Already they possess organized churches in Turin, Pignerol, Genoa, Nice, Alexandria, Casale, Favale, Courmayeur and Aosta. In addition to these, they have recently opened stations at Milan, Pisa, Leghorn, and Florence, and hope soon to have an ordained minister at Bologna, and another at Naples. Last autumn, their Theological Seminary was transferred from La Tour in Piedmont to Florence, where it is now in operation, with two Professors, (Rev. Messrs. Revel and Geymonat), and nine or ten students.

In addition to what the Waldenses are doing to evangelize Italy, we have to say, that what is called the "Italian Church" embraces three or four ministers, and a number of colporteurs. They have a church at Genoa (of which the Rev. Dr. De Sanctis is pastor) and another at Turin.

By the annexation of Lombardy, Parma, Modena, Tuscany, Romagna and other portions of the "States of the Church," and the kingdom of the Two Sicilies, to the kingdom of Sardinia, the new "*Kingdom of Italy*," having

22,000,000 of inhabitants, has been created. Over this kingdom Victor Emanuel now reigns, in many respects the most popular monarch in Europe. And wherever the Sardinian Constitution extends, there the door is opened for imparting the Gospel. It is gratifying to record that the Protestants of Great Britain, Switzerland, Germany and America are beginning to awake to the importance of availing themselves of the opportunity which now serves for making known the "Way of Life" to the millions of that country. Whilst efforts are making to circulate the Scriptures in Palermo, Messina, Naples, and other places in Southern Italy, it is cheering to learn that more than forty colporteurs are selling and distributing the "Sacred Oracles" in Central and Northern Italy.

We have presented these general remarks on Italy as introductory to the more minute and detailed accounts which we shall have occasion to lay before our readers, from time to time, of the good work that is going forward in that country.

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### EVANGELIZATION OF ITALY.

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THE following communication from the Rev. Dr. McClintock, the Chaplain of the American Chapel in Paris, will no doubt be read with interest, and we trust his ardent appeal to his many friends in this country for aid in that great work will meet with a cheerful and hearty response.

PARIS, Dec. 10, 1860.

The *Evangelization of Italy* is now, perhaps, the greatest and most pressing question for Protestantism. Italy is no longer the land of the past, or of the dead. Grand as her history has been, none of its pages are nobler than the latest. Instead of the decrepitude of age, which the world has supposed to be her condition, she is showing the power, the vitality, the energy of youth.

The Waldensian Church seems to have been preserved and disciplined by Providence, in order to its preparation for the great part which it now seems destined to play in the work of introducing and establishing the Gospel in Northern and Central Italy. The question of its adaptation to this task is discussed with great judgment in the *Chrétien Evangelique*, of Lausanne, for November. I beg to submit to your readers a few of the points of this discussion.

A French Protestant journal some time since made the remark, that the Waldensian Church can not do the evangelizing work now called for in Italy, for the reason that "in spite of their Italian patriotism, they have neither the blood, the character, nor the habits of Italians." This charge is answered by Pastor *Meille*, of Turin, who, while admitting that the Waldenses are not indeed *such* Italians as the inhabitants of Naples, Rome, or even Tuscany, shows that they *are* the Italians of the mountains; and in point of patriotism and love of country, have, through many ages, shown

no inferiority to the people of the plains. As for *habits* and *manners*, Pastor Meille thanks God that the Waldenses are *not* to be identified with the southern masses, trained up in Romanism; but, instead of finding in this a disqualification, he sees in it the strongest reason why they should be employed in rescuing their less fortunate brethren from the degradation into which ages of superstition have reduced them. He concludes by expressing the belief, in which I think most American Christians will agree with him, that the "Church of the Waldenses, as an *Italian Church*, is destined for this work, both by right and by duty; and that she would show herself unfaithful to her mission if she did not place herself at the head of the movement."

Let the post of honor, of duty, and of trial be granted to this long-suffering, persecuted, but faithful Church of Christ. Instead of disputing her *right* to this post, let us hold up her hands, and give her all the moral and material support in our power. And what we do, let us do quickly! The time is now more favorable for Christian effort in Italy than it has been for centuries. But who knows how long this bright day may last? Let us use it, at least for the *sowing of seed*. Whatever may happen in the political world, the seed will not be wasted; God will take care of it, and it may germinate in the darkness, if not in the sunshine.

A writer in the same journal classifies the Italians with reference to their susceptibility of religious impressions as follows: The upper and more cultivated classes are so pre-occupied with the great political questions of the time that they are, for the present, almost inaccessible to appeals on the side of personal religion. They see that the Papacy stands in the way of Italian liberty and unity, and they are therefore learning to hate the Papacy. But they are *not* learning to love Christ; the reaction from Rome, for the present at least, and during the "storm and pressure period" of politics, amid the birth-throes of the new Italian empire, is likely to carry them into the domain of indifference, if not of infidelity.

In the opposite extreme are the very poor—the lowest classes of the Italian peasants. Their ignorance and superstition are very great. A low and sensual type of religion satisfies them; and it is very difficult to awaken their minds to hear or think of anything better.

Between these extremes there is a middle class, consisting, to a large extent, of mechanics and workingmen, in the towns and cities. They are better informed than the country people, and therefore less submissive to the commands of the priests, and less superstitious. They read, talk politics, and are profoundly interested in the Italian movement. And the same activity of mind which makes them eager for newspapers, inclines them to listen to colporteurs, to receive, buy, and read Bibles and Testaments. It is among this class, to all appearances, that the foundations of the new Protestant Church of Italy are to be laid.

And among this class, the intelligent, sober, diligent Waldensian evangelists and colporteurs have found a hearty welcome. Their "success," to cite the language of one of their own number—"if not brilliant, has certainly been thus far highly encouraging."

What has been done in Piedmont in the last ten years certainly augurs well for the rest of Italy, now that it is open to the zealous men who have labored so faithfully in the North.

But the field is vast, and the laborers are few. The feeble Church of Piedmont can not do this work alone. There is room in Italy for the activity of every Christian Church in England and America; and the Waldenses, instead of repelling foreign aid, welcome it—even implore it. The British and Foreign Bible Society is doing a noble work in the distribution of the Word of God in Italy, by the agency of twenty-four colporteurs. The Edinburgh Bible Society employs eight. The American Bible Society, wisely acting through the Geneva Committee, employs ten. The Waldensian Church is scattering its evangelists and colporteurs both on the main-land and in Sicily. Considering that it was safer to offer Bibles and to preach evangelical religion in Turkey two years ago than in Central and Southern Italy, we may well exclaim, in view of the present state of things, “What hath God wrought!”

I trust that the AMERICAN AND FOREIGN CHRISTIAN UNION will find many ears open to listen to its appeals for aid in this crisis of Italian evangelization.



## THE GENERAL WORK IN FRANCE.

WITHOUT going into many particulars, we may state that the evangelical cause advances in France, through the blessing of God, on the agencies of the various Religious Societies of that country. The *Evangelical Society of France* (Free Church)—the oldest of all the Home Missionary Societies of the Protestants—never had more encouragement in its various works, preaching, teaching the young, distributing the Word of God, and religious books and tracts, educating evangelists, school-masters, preachers, etc. The *Paris Central Society*, (belonging to the Established Protestant Churches) is also prospered in its labors. So, too, the *Evangelical Society of Lyons*, which is also independent of the State Church, is carrying on its various works with vigor. It is remarkable that Lyons, which is the most Roman Catholic city in France, and the seat of the great Romish “Society for Propagating the Faith,” is also one of the most important centers of Protestant activity in the French Empire. The *Wesleyan French Church* is steadily gaining strength and numbers. Its work ramifies into Switzerland, and also into *Corsica*. A mission has been commenced under encouraging omens, among the wild, vindictive, but energetic inhabitants of that island, which is still far more *Italian* than *French*, in language, character and manners.

## AMERICAN CHAPEL IN PARIS.

PARIS, Dec. 1, 1860.

DEAR BROTHER :—Since my last letter we have had many signs of prosperity in the AMERICAN CHAPEL. The congregations are uniformly good ; the Thursday night prayer-meetings have been well attended ; and the Sunday-school is steadily growing in numbers and in interest. As I remarked a month ago, the efficiency of the two latter agencies is greatly hampered by the want of proper accommodations. If we had a suitable lecture-room and school-room, we should soon, I think, fill them up. So strong is my conviction of the necessity of these agencies for the vital interests of the Church, that if I can see the way open to accomplish the object, I shall try to secure an adjacent lot in order to erect on it a building suitable for such purposes.

In fact, if we can get the money, a *parsonage* should be built at the same time. A home for the pastor is more necessary here than in America. It is a great task, as I found to my cost, for a pastor arriving here to find himself compelled to search the city over for a place of abode ; and he is compelled, by the necessities of his position, to take the best place he can find, within suitable distance of the Chapel. In the matter of rent, he is of course at the mercy of the landlord. We could erect a building, on a single lot, containing, on the ground floor, a lecture-room, Sunday-school-room, and reading-room, and on the second floor, the pastor's dwelling. The third, fourth and fifth floors could be let out, and would thus contribute largely to the payment of interest on the cost.

The *Reading-room* is a favorite idea of mine. I should be glad to have the chief American papers, political and religious, with the Magazines and Reviews, arranged in a suitable room to be kept open every night throughout the year, and free to all American residents and travelers. Such a place of resort would be especially useful to the young men who are here settled in business, or spending a year or two as students. It is a great point to make the *Church Building* a center of attraction and of interest, especially for the young. The usefulness of the American Chapel in Paris would, I think, be doubled at once, by the erection of such a building, and its employment for the purposes I have indicated. It may be that some good Christian, whom God has made the steward of ample wealth, may read these hints, and be led to consider the subject in the light of duty.

We celebrated Thanksgiving Day, in common with our friends at home, on the 29th of November. The congregation was really much larger than we could have expected, considering that most of our resident members are men of business and that the day is not a holiday here, as it is at home.

I am gradually becoming acquainted with the character and working of French Protestantism. Hitherto I have avoided writing upon this topic, except in a general way. It is very easy for a foreigner to form erroneous

judgments of religious or political phenomena in a land whose institutions and characteristics are widely different from those to which he has been accustomed. The comments of French and even of English journals upon American affairs are often absurd enough to put one on his guard against committing similar blunders, in writing home about their affairs.

The *Reformed Church* of France is passing through a crisis. You are aware that the pastors of this Church are divided into two classes, the orthodox and the rationalistic. The lines of division between them are rapidly becoming clear and distinct. Judging from present appearances, it will not be long before the two parties will be openly arrayed in hostile camps, and engaged in an internecine civil war. Nothing has contributed more to bring out clearly the vast differences between the two schools than the publication of separate *journals* devoted to the interests of each. The *Espérance*, edited by Dr. Grandpierre, is the organ of the orthodox wing of the Reformed Church; and *Le Lien*, edited by the younger Cocquerel, is the advocate and mouthpiece of rationalism. Within the last few weeks the orthodox journal has spoken out with more decision than it has been wont to employ; and there is warmth, if not bitterness in the tone of *Le Lien*.

Your readers are aware that both the *Reformed* and the *Lutheran* Churches of France are recognized and supported by the State. This support implies control on the part of the government. There is no autonomy, in the proper sense of the word, in these Churches. They can not meet in General Synods or Assemblies to regulate matters of doctrine or discipline. They can not depose pastors for heresy; indeed, under the present ecclesiastical organizations, there is no power competent to decide what heresy is. The consequences of this state of things may readily be imagined. Vigorous, aggressive Protestantism is out of the question under such bonds. Not that there are not many zealous, faithful and successful pastors in both the Protestant State Churches; the number of such, thank God, is yet very great; the names of Grandpierre, G. Monod and others among the Reformed; of Meyer, Vallette, etc. among the Lutherans, are well known not merely in Paris, but in foreign lands as synonyms of ministerial fidelity. But look at the state of things. In Paris, for instance, the pastors preach alternately in the several churches. The sermon of one Sunday may be a statement of the evangelical doctrine of the atonement; the sermon of the following Sunday may pronounce the atonement an antiquated theory. How long this state of things will last, it is impossible to say. That it tends to paralyze the activity of Protestantism in France, is unquestionable.

Until there is *some* change in the organization of the two State Churches, the hope of a powerful, progressive Protestantism in France must lie in the free churches—namely, the *Union des Eglises Evangeliques de France*, the Methodists, the Independents, and the Baptists. I am endeavoring to inform myself accurately as to the present condition of these bodies, and shall give you the facts in subsequent letters. The American Churches

are likely to be well instructed as to the condition and working of the Evangelical Union by Pastor Fisch, whose visit to our country will, I trust, add greatly to the interest taken by our people in French Protestantism.

Yours sincerely,

JOHN McCLINTOCK.

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### COLPORTAGE IN FRANCE.

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A most satisfactory feature of the French colportage is the frequent purchase of the whole Bible by those who have previously bought only a portion of the Scriptures. An illustration of this mode of operation is furnished by M. de Pressensé. How cheered must the colporteur have been to find that the worn and tattered Testament had created an irresistible desire for the new and handsome Bible!

A terrible storm very recently overtook one of our colporteurs in a mountainous and very thinly inhabited district. When the tempest was at its height, he came up to a cottage of very humble appearance, to which he at once advanced for the purpose of seeking shelter. Without any hesitation he turned the key which was in the door, and, on opening it, and crossing the threshold, he found himself in the midst of a little family circle, comprising a man and his two young sons, the latter of whom very speedily gained his heart through the affectionate promptitude with which they took off the heavy wallet from his back, set about drying his coat, which was saturated with rain, and then insisted on installing him in the best seat at the fire round which they were sitting. After the exchange of some commonplace phrases about the unpropitious state of the weather, and the bad roads of the district, they set about making some direct inquiries respecting the stranger guest, whose presence, in so desolate a portion of the country, and in such bad weather, was quite sufficient to give occasion for some surprise. In order the more easily to explain the object for which he was traveling, our colporteur rose, and opening his wallet, drew from it a Bible, and, placing it before those who were questioning him, remarked: 'This book is the Word of God: in order to be saved, we must know and believe what it

contains, and those who have learned how happy these things are calculated to make a man when they have once for all entered his heart, feel impelled to do all in their power to communicate this happiness to others. For this reason it is that I travel about in all weathers, going from house to house, and entreating my neighbors, if they do not already possess it, to provide themselves with the Book of God, which contains the words of eternal life.' 'The Book of God! the Word of God!' exclaimed the man, 'why I possess a portion of it, and the Lord knows how earnestly I have prayed to Him to bestow upon me the favor of enabling me, some day or other, to get possession of the whole.' 'Yes, yes,' shouted the two boys, 'we have already got the Gospels, and we, as well as father, have been long wishing to have all that God has caused to be written about Himself.' 'You have, indeed, reason to praise the Lord that you have already been able to read the life of Jesus Christ; and if you have read it with attention, and, more particularly, if you have believed what you have read, you already know sufficient to lead you to heaven.' 'Yes, indeed,' replied one of the boys, who appeared to be about seven years of age, 'but we have read that all Scripture is profitable for doctrine and for correction, and we very much want to know all that God has said for this purpose.' On this



the father interrupted the boy by rising and going to a cupboard, whence he drew out a New Testament in 12mo, which was all in tatters, so much had it been used. This the man exhibited to the colporteur, and at the same time remarked, 'As you can see for yourself, our dear book is very nearly past service, and we must have a new one.' 'And we must have another at any price,' said the other boy, whose age might have been about twelve years. 'At any price,' replied the father, in a tone of sadness, 'at any price, do you say? Alas, we dare not talk in that style; for how often do we want money sufficient to buy our daily bread?' 'But, Mr. Colporteur,' said the younger of the boys, with the air of one who had all of a sudden had a happy thought suggested to his mind, 'What is the price of your large book, which I suppose, contains the whole of the Scriptures?' 'Yes,' was the reply, 'this book is the complete Bible, and it costs no more than three francs.' 'Do you hear that, father? why that is nothing at all,' exclaimed the same boy, who evidently imagined that the price would comprise a heap of francs. 'Yes,' replied the father, 'three francs are certainly not much for so handsome a book; but for us three francs are——.' 'Don't you know, father,' here exclaimed the elder boy, 'that my brother will to-morrow receive, at the factory, a little more

than two francs, and that I have three days' pay owing to me, which amounts to two francs and fifteen centimes? These two sums together will make four francs and three sous, and this good man here only wants three francs for his book. Am I not right, James, in saying that you, as well as myself, will agree to eat nothing but dry bread for several days, so that father may be able to pay the three francs?' 'To be sure I will,' was the brother's reply. The father, who was moved to tears, as was the colporteur, on hearing the proposal, at once drew from a box, where he kept his money, the sum required, and, to his great delight, as well as that of his two boys, placed a large Bible triumphantly on the table. One word more in reference to this interesting incident. It was with particular pleasure that our agent learned that the gratifying welcome, thus accorded in this cottage to the Bible, was due, instrumentally, to the ragged New Testament which the man exhibited to him; and this New Testament, he further learned, had reached that cottage more than three years previously through the medium of a Bible colporteur, who, when selling it, had knelt down with the family, and had prayed that the Lord would lead to Himself every member of that family.—*From the Report of the British and Foreign Bible Society.*

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## FOREIGN FIELD.

### THE WORK OF GOD IN BELGIUM.

THE kingdom of Belgium is about one-quarter as large as the State of Pennsylvania; let us say, it has twelve thousand square miles. And the number of its inhabitants is about four millions and a half. It is one of the most populous countries in Europe, in proportion to its extent. And yet small as this country is, its inhabitants speak four languages; French on the south side, Dutch on the

north, German on the east, and Flemish on the west. The first named is a Latin language; the other three are of Teutonic or Gothic origin. These languages are exponents of the lineage of the people.

But whatever may have been the origin of the Belgians, or of the languages they speak, it is certain that they have reached a high degree of civilization. The more elevated classes of the inhabitants can,

almost without exception, speak the French language, whatever may be their "mother tongue." Abounding in iron, coal, and having a fertile soil, and good climate, its large towns and cities are filled with extensive and flourishing manufacturing establishments, whose products rival those of France, England, and Germany. The skill of the weavers of Flanders, as Belgium was called, until within a short period by all English-speaking people, was only equaled by their love of freedom and their struggles to maintain their municipal rights in all their cities and boroughs.

Belgium is full of cities of note, among which we may rank Brussels, Antwerp, Ghent, Liege, Bruges, Malines (or Mechlin), Mons, and Louvain. Some of these cities have a historic renown of no ordinary mark. Brussels, the capital, has been called the "Paris of Belgium," and well deserves this distinction. Antwerp, in the Middle Ages, had more commerce than any other city in Western Europe, and was one of the richest of all the "Hanse Towns." The large and stately mansions of its rich burghers of ancient and modern times strike the attention of every traveler.

The Reformation appeared in Flanders soon after it had begun to agitate Germany. The "*Doctrine of Luther*," the "*Reformed Doctrine*," the "*Lutheran Heresy*," as it was variously called, found friends even among the highest ranks, notwithstanding the opposition of the Court of the Spanish Viceroy in the days of Charles I. as he was called in that country as well as in Spain, or Charles V., as the Emperor of Germany, under which title he is better known to the readers of history. In the reign of his son, Philip II., who was heir of all his vast empire, save the Germanic portion of it, the Reformation made greater progress. Among the Protestants were some of the most illustrious men of that country and of the age,—Egmont, Hoorn, the Prince of Orange, and others. These great men took the sword in the interest

of civil and religious liberty. Egmont and Hoorn died on the scaffold in Brussels; the Prince of Orange, driven from Flanders by the Spanish troops of the bloody Duke of Alva, became the saviour and father of Holland, and at last died by the hand of Beltazar Von Gerarts, at Delft, in 1584.

So completely was the Reformation in Belgium suppressed that there was left neither root nor branch of it. The children of the Protestants who were slaughtered in battle, or fell beneath the hand of the executioner, were, in most cases, seized by the Roman Catholics and brought up in the faith of Rome. It is a remarkable fact, that among those who have in this nineteenth century embraced the Protestant religion in that country, are found some who are descended from those exiled or murdered Protestants of the sixteenth. Of course, their intervening ancestors, for several generations, were Roman Catholics.

After the Reformation, Flanders mainly passed into the hands of the Austrian House of Hapsburg; a small part only being held by France. In the first French Revolution, the Directory annexed all Flanders to the Republic. In the days of Napoleon, it was a part of his "Grand Empire." The Congress of Vienna in 1814 took it from France and united it with Holland, and thus constituted the "United Kingdom of the Netherlands." This union was every way unfortunate, for the Belgians were Roman Catholics, and the Dutch Protestants. Belgium was an agricultural and manufacturing country, and Holland a commercial one.

After sixteen years of dissatisfaction and chafing, the people of Brussels, in September 1830, did what the people of Paris had done six or eight weeks before; they made a revolution and drove the Dutch out. The issue was that France and England interfered, and separated them, notwithstanding the Treaty of Vienna, and constituted two distinct kingdoms. The people of Belgium were

led in this great movement by M. de Potter, and other men of liberal views, who, when the Constitution was forming, insisted upon the principle of entire religious liberty being introduced into it by a separate and well-defined article. Although they saw that they were effectually caught in their own net, the Priest-Party had, from motives of consistency, to yield. In this way it happened that the Belgian Constitution enjoins entire freedom of conscience and of worship for all religious sects, although the Roman Catholic Church is pronounced to be the National Church of the kingdom. Many interesting details on this subject we learned, more than twenty years ago, from M. de Potter himself, who, although born and brought up a Roman Catholic, was a man of liberal ideas—in fact a republican in politics, and a *Voltarian* in philosophy and religion, as his “History of Christianity” demonstrates.

France and England placed Leopold, the Duke of Coburg, once the son-in-law of George the Fourth, and afterwards the son-in-law of Louis Philippe, on the throne of the new kingdom of Belgium. That throne he occupies still—one of the wisest and most liberal of all the monarchs of Europe; a Protestant from education and conviction, but liberal in his views and feelings.

The Revolution of 1830 opened the door effectually for the spread of the Protestant religion in Belgium, where there was not one native who at that epoch was an adherent of the Protestant faith. There had been formed a few Protestant churches in some of the principal cities during the union with Holland; for William I., the monarch that reigned over both, was a zealous Protestant—more zealous than wise. But immediately after the separation of Belgium from Holland, the distribution of the Sacred Scriptures was commenced by the agents of the British and Foreign Bible Society. Independent French chapels were opened at Brussels, Antwerp, and two or three other places, and

after six or seven years the Belgian Evangelical Society was formed, which has zealously prosecuted the work of the Lord in many ways, and with good success. Of the present operations of this Society, which has for many years been aided by the AMERICAN AND FOREIGN CHRISTIAN UNION, we propose now to give some notices, deriving the information which they will embrace from the *Twenty-Second Report* of that Society, which had just come to hand as our January number was going to press.

We may remark, in preliminary, that the Annual Meeting was held at Brussels, in the month of August, and lasted four days. The Rev. Drs. Mackee and Bonar represented the Presbyterian Church of Ireland and the Free Church of Scotland, Rev. Edmund de Pressensé represented the Evangelical Society of France, and the Rev. W. Newiant represented the Evangelical Brotherhood of Wuppertal and the Free Church of Elberfeld, Germany.

In speaking of the Report we shall give only a *summary* of its details, which is all that we can find room for.

BRUSSELS.—We begin with the capital of the kingdom, which is also the seat of the Society. Brussels has a quarter of a million of inhabitants. In the southern or upper part of the city—the “Court End,” if we may so speak—the people employ the French language; in the northern or lower part, the Flemish.

There are two Evangelical Protestant chapels, or a church and a chapel rather, for the French part of the population, to which three excellent ministers preach, the Rev. Messrs. Anet, Panchaud and Filhol. One of these brethren devotes much of his time to the interests of the Belgian Evangelical Society, of which he is the Corresponding Secretary. These chapels are under one administration, and are self-sustaining. They also maintain two schools in connection with them. One of these chapels, that on the Boulevard de l'Observatoire, was built by the Rev. Philippe Boucher, with funds wholly

derived from our American Churches in the winter of 1836-37. It is one of the strongest of all the Evangelical Churches in Belgium. The Report speaks of the great prosperity of both these chapels last year, as well as of the schools connected with them. A pleasing incident is mentioned in relation to these chapels, namely, that the "*Week of Prayer*," in January, 1860, recommended by the brethren of Lodiana, in North-western India, was observed with much earnestness and delight.

Another interesting incident is mentioned. It is that one of the pastors of these chapels holds a meeting every Sabbath for the religious instruction of several *deaf and dumb* persons who have left the Roman Catholic Church.

There is another chapel in Brussels which has a much larger congregation than either of the chapels just mentioned; is that for the people who speak *Flemish*. A year ago they opened a much larger place of worship than that which they had previously occupied. On that occasion, the Rev. Mr. Barger, of Utrecht, Holland, preached the sermon and conducted the service of dedication. Perhaps nowhere in Belgium has the Gospel had more success than among the *Flemish* inhabitants of Brussels. The number of the members in the *Flemish* Chapel in that city is very large, and is composed almost entirely of converted Romanists. Last year six Protestants (who had belonged to no other Protestant congregation), and twenty-one Roman Catholics, joined the chapel, and two of the latter became *communicants*, the rest became *catechumens*. Perhaps this may need explanation. In no Church of which we have heard is there so much pains taken, and so much instruction given, to prepare well those who desire to become members of a church as in this *Flemish* Chapel in Brussels. It is necessary for candidates to have attended regularly public worship and to have given, during at least six months, evidence of good conduct, before they can be received even as

*catechumens*! Would that something like this practice prevailed in all our American Churches! If it did, we should have far more stable and better instructed Christians than we now have. The hasty admission of half-instructed people into our churches is the cause of many of the evils we have to deplore in *our* religious world.

ANTWERP.—In this ancient city, the Society has an evangelist who preaches in *Flemish*. His congregation consists of a hundred persons on Sabbath morning, and eighty at night. His Wednesday evening lecture is well attended. Every evening there is a prayer-meeting. As to the converted Romanists, the evangelist speaks of their steadfastness in the faith and their growth in grace, as eminently encouraging. He says, among other things, that they give good evidence that "they are not only *converted*, but *converted unto God*." An important distinction this. There are many people who are converted from their former errors and evil ways, who are not *converted unto God*.

GHEENT.—The Society sustains an Evangelical Chapel in this large city, so pleasantly connected with our history, as being the place where the Treaty of Peace was made which terminated our war with England of the years 1812-15. The preaching in this chapel is in *Flemish*. God has greatly blessed the zeal and perseverance of the pastor of this little flock, who now have a better place of worship than that which they formerly occupied. In few places in Belgium has there been more opposition made by Romanists than in Ghent. And this is the more remarkable as being in contrast with the liberality of the municipal authorities, and many of the most distinguished citizens. But this opposition has only served to strengthen the faith and increase the efforts of those who hold the truth, to propagate it among their friends and neighbors.

LOUVAIN AND WERT-SAINT-GEORGES.—The chapels in these two places—the

latter is in the neighborhood of the former—are for the *Flemish* people. Louvain is the stronghold of Romanism in Belgium. It is the seat of one of the most renowned Jesuit Universities in the world. And yet almost in its shadow the Protestants have opened a chapel, which is well attended. Of course, the Truth is forced to maintain a constant struggle with Error, for there is a powerful staff here of Romish doctors and students. Nevertheless, the Gospel makes progress. The minister reports, among other interesting cases, the conversion of a Jewess and her baptism, and that of her child. Also the conversion of a blind man who in some way got into one of his meetings and become so deeply interested that he would never stay away when well enough to attend. The “Week of Prayer,” in January, 1860, was also maintained with much interest in the chapel in Louvain.

NAMUR.—The Gospel is preached here by a minister who sees that his labors, in this arid and difficult soil, are not in vain. His church now embraces a goodly number of converted Catholics, and Protestants by birth, who give him much satisfaction. He also preaches Sabbath afternoon at *Chatelineau*, a village in the neighborhood, where he meets with encouragement.

LIEGE.—This city is the Birmingham of Belgium. The Evangelical Society of Belgium has here a new chapel, of which the excellent M. Durand is the minister. Protestant services are held at Cheratte and Grivegnée, villages near to Liege.

CHARLEROI—Perhaps no city in all Belgium save Brussels has been more blest than Charleroi. The good work there, and in the villages around, demands the labors of a pastor and an ordained minister of the Gospel. Great has been the success of the Gospel in this place and its vicinity.

VERVIERS, HOUDENG-AIMERIES, JUMET, LIZE-SERAING, NEPONVAUX, COURTRAY, (where there is a Flemish Chapel), PRIMONT, STREE, and BEAU-

MONT, WASMES.—Of the good work in all these places we can say nothing, for want of space, save that in all the Word of God is gaining an entrance through the divine blessing on the labors of ministers and evangelists. It will have been seen by our readers that the Belgian Evangelical Society has no less than fifteen ministers and five evangelists, who preach in eighteen centers and many neighboring places.

#### SCHOOLS.

The Society also sustains fourteen day-schools, which employ sixteen male and female teachers. There are Sunday-schools connected with all the chapels, we believe.

#### COLPORTEURS.

The Society employed last year ten colporteurs, whose labors appear to have been eminently useful.

#### PUBLICATION DEPARTMENT.

The Society has published a considerable number of tracts in Flemish, and many in French. The number put into circulation last year was 99,188 copies, valued at 6,360 francs. And there remained on hand 239,342 copies, valued at 26,808 francs.

The Society has encouraged and aided indirectly the building of chapels. Several were erected last year. To the erection of one at Antwerp, a benevolent Christian gentleman of New-York, whom it is hardly necessary to name, for his beneficence, as is well known, has made its mark in many cities in Europe, gave \$2,500. John Henderson of Park, Scotland, did the same.

Such is the summary which we are able to give of the work of the Evangelical Society of Belgium. We ought to say that that Society is so blended with the Synod of that country, that it well adopts, as its appended title: “or, *Belgian* CHRISTIAN MISSIONARY CHURCH.” We shall often have occasion to speak of it.

The Report makes grateful acknowledgment of aid received from societies and friends in Great Britain, America, Holland, Germany, Switzerland, and France. Its total receipts were 106,625 francs, or nearly \$21,000; its expenses the same.

We may add that besides those connected with the Belgian Evangelical Society, there are nine other Protestant ministers in that kingdom, but their salaries are paid by the State, as are those of the Romish priests. They preach in French, Dutch, Flemish, and German. The number of English chapels, in all of which the service, we believe, is Episcopal—can not be less than five or six.

CONCLUDING REMARKS.—In terminating our present remarks on the work of the Lord in Belgium, we can not forbear to call the attention of our readers to the wonderful change which has taken place in that country in the last twenty-five years. In the summer of 1836, the writer first visited Brussels, and spent several days there. At that time there were a few Protestant churches and ministers in Belgium, all of them connected with the State. They formed the *National Protestant Church*, and were sustained from the national treasury; just as hundreds of Protestant churches and ministers in France were then, and are now, supported. Only one of these national ministers was esteemed evangelical, and he was the *librarian* of the King, and occasionally preached in the Royal Chapel; his colleague was a *rationalist*.

There was an English Episcopal Chapel in Brussels, and the Rev. Mr. Tiddy, the Agent of the British and Foreign Bible Society held a small meeting of English Dissenters in his own house every Sabbath. The only French Evangelical Chapel was that of the Rev. Philippe Boucher, who had hired and fitted up a large room in an old warehouse, the only access to which was through the yard of a livery stable! In this inconvenient, inaccessible, and almost unknown place,

he was preaching the true Gospel to 150 people, among them about 60 were members of the church, most of whom were converted Roman Catholics. This little church was almost the only sign of spiritual life in Belgium at that time. Well may we exclaim, *What hath God wrought!*

#### PERU, S. A.—CHINCHA ISLANDS.

THE Rev. Mr. Swaney, the former chaplain, sent out by the American Seamen's Friend Society, to Callao, gives the following interesting account of the station. With such results we do not see why that noble Society should not receive a large increase of means to carry forward their noble Christian work.

On Monday, Dec. 3d, our hearts were gladdened by the arrival of Rev. N. P. Gilbert and lady, who are to be our successors in Callao. Just here it is appropriate that I should designate the point at which I leave off, and where Mr. Gilbert begins.

Our congregation numbers from thirty to sixty. We have a Sabbath-school attended by scholars numbering from twelve to eighteen. We have the frame for a Church, donated by Mr. Wheelwright, about ready now to be shipped from New-York. This frame is 100 feet long, 45 wide, and 17 high. Twenty-five feet of the length is designed for a school-room. We have a concentration of the Protestant forces in an organization called the "Union Christian Association." The distinctive features of this organization are, that the members, now numbering forty, take the Bible for their guide in faith and practice—that Baptism and the Lord's Supper are to be observed—that a Council consisting of six members annually elected and the Pastor, is to transact all business, and to act as a Board of Trustees for holding property. I have purchased the Lucy L. Hale, an excellent vessel, which was burnt just enough to

be disabled for sea, but not so much as to be unfit for a Bethel, and design having her towed to the Chincha Islands as soon as possible. These results seem small when examined at the end of eighteen months, but when we survey our past sufferings, and the numerous difficulties that lay in our way, we are constrained to give great glory to the unsearchable grace of God for the accomplishment of so much.

On Sabbath last Mr. Gilbert preached an excellent sermon. He has a wide field before him. His heart is in the work, and God is with him. The Lord of the harvest, who looks to the sowing, will doubtless give His laborer the early or the latter rain.

J. A. SWANEY.

CALLAO, Peru, Dec. 14, 1860.

OUR readers will remember that in November the Rev. Mr. Gilbert and wife sailed from this port as missionaries for Callao. We are now permitted to give the following letter announcing their arrival, and their encouraging prospects :

CALLAO, Peru, Dec. 14th, 1860.

DEAR SIR: We arrived safely the 3d instant. As we were sea-sick all the way, and passed through so warm a climate, we were much fatigued by the voyage. Through the kind providence of God and the generous hospitality of

Rev. Mr. Swaney's family, we are now much recruited.

In looking back upon our prosperous voyage, and the kind reception here, it does seem that the prayers of Christians at home must have gone with us. As we now look forward to the work before us, we feel strengthened by the thought that Christians and churches in the United States are praying for us, and, moreover, that they are contributing to our support by rendering material aid to those societies which sent us out.

We arrived just in time. Rev. Mr. Swaney, the former chaplain at this city, is now fitting up a hulk which he will soon take to the Chincha Islands for a "Bethel Ship." It is much needed there, and is admirably fitted for the purpose.

Last Sabbath I preached in the Chapel to an audience of fifty-seven.

Taking all things into account, we find ourselves happily disappointed.

It is a very important point for your Society to retain. We have secured a healthy residence. It is regarded as decidedly so for Callao. With all precautions we shall feel, to some extent, the debilitating influence of a warm climate, and will be liable to an acclimating fever, which is seldom severe.

I hope those interested in this mission will not only pray for the Catholics here, but also for the Protestants.

Yours very truly,

NATH'L P. GILBERT.

## HOME FIELD.

THE reports of the missionaries in the Home Field for the past month, clearly show that the Great Head of the church is not unmindful of the labors of his servants. While Rome is the same, and manifests the same hostility to divine truth, and while she fears the light, it would be reasonable to expect that she would, as far

as possible, prevent the labors of our missionaries, and keep her people from being brought under their influence. Yet in this land there is too much freedom of thought, and freedom of action among the people for the successful prosecution of their plans. People no longer dread, as they once did, the anathemas of the

priests ; nor can all their threats deter *parents* from sending their children to our industrial and Sabbath-schools.

In confirmation of these remarks, we give a few extracts from the reports of the missionaries.

One writes as follows :

I have received, to-day, the magazine for January, 1861. It is truly refreshing and cheering to learn what God is doing in the field of the world towards the increase of evangelical religion, and especially in nominally Christian lands.

Though the clouds look dark and threatening in our own political horizon, yet God has made it certain that the great moral and religious element of the world will be, in the future, glorious and triumphant. Things are hastening on when Christ "will put all enemies under His feet"

I have spent part of this month in making collections, and some part of it in the missionary work. I returned, a few days since, from L. where I went to look after our Industrial School, and to encourage and aid the ladies in this enterprise. Mrs. F., who has been the chief, and almost the only directress from the beginning, is quite unwell this winter, and yet she has been absent but very little. She loves the school and the little children, and hence the children love her. One little Roman Catholic girl, about twelve years old, parents very poor, will not go to the Roman Catholic church with a hired girl in the family where she lives, but goes every Sabbath morning to Mrs. F., to go with her to Sabbath-school and church. The improvement of the children in their industrial and moral habits, and in their habits of cleanliness, is very great.

The report of the school, first organized about one year since, has been given to me. A few of the items are as follows :

The amount received from the contribu-

tions of friends, who wished to encourage the enterprise, - - - \$163 85  
This is kept in bank and drawn as needed.

Number of children registered during the year, - - - - 156

Number of garments made by the children, - - - - 271

Number of bonnets and shoes given by individuals to the children, - 137

Number of socks and stockings knit by the children, - - - - 30

One quilt was pieced by the children, and when finished was presented, with the full consent of the children, to a very needy family.

About half of these children were at first from Roman Catholic families ; latterly about one third, owing to the threatening of priests, and the great number of sisters of charity, and their police-like regulations.

This school is working a silent and powerful influence for good.

An eminent man in church and in financial business, says of these schools ;

"A moment's reflection as to the vice and ruin from which these ignorant and neglected young girls may be saved by these kind attentions and instructions, will surely call out the active aid of ladies, who will sympathize in these efforts for the needy. The singing of children's hymns, repeating the Lord's prayer, and the reading of the Word of the Blessed One, with which the labors are interspersed, give assurance that the affections and moral principles of the young are not neglected, while their hands are made familiar with the useful needle."

LOUISVILLE, KY.

Another missionary writes :

In all my efforts for the evangelization of my fellow-countrymen, I have, I trust, asked continually the divine aid upon my labors, and how the Lord has signally blessed us the sequel will show. When I came here as your missionary, we rented an upper room in a destitute



neighborhood. Our numbers were few, averaging frequently from thirteen to twenty children at our two Sunday-schools. Now one of our Sunday-schools fills one of the large rooms of our city mission building, and numbers every Sunday over one hundred and fifty children. Our fourth Sunday-school is growing in numbers and in interest; we now number over one hundred children, and hope still to increase, as we are located in a fine neighborhood for doing good, and we are well sustained by the ladies to carry on our work, not only on Sunday but at our industrial sewing-schools. The number of ladies and gentlemen engaged in our work here, in teaching on Saturday and Sunday, is over one hundred, and our children will average considerably over six hundred. And when we consider that the majority of these children would, in all probability not be learning any good, but evil on the Lord's day, we are constrained, in deep humility, to give God the praise for thus bringing so many young, immortal children under the influence and the teachings of God's blessed Word. I have made, during this month, over three hundred and seventy visits, distributed over six hundred pages of tracts, and gave two Bibles and five Testaments to destitute families.

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Our readers are aware that for some years past, we have been making special efforts to reach the children of Catholic parents by means of Industrial and Sabbath-schools. The industrial schools are held during the week; and the labors of the Christian ladies and gentlemen who conduct them, are gratuitous—rendered from love to Christ, and the welfare of the *c il ren*. These Christian friends have given not only their labor, but liberally of their means to sustain them. We give an extract from one of the papers in Louisville in reference to them.

“INDUSTRIAL SCHOOLS—A MERRY FEAST AT MRS. HARDY'S SCHOOL.—The children attending the industrial school held in No. 213 Water Street, under the superintendence of Mrs. Hardy, had a merry time of it on Saturday last. After distributing a large supply of clothing, it was thought best to supply them also with a few of the Christmas luxuries in the shape of candies, cakes, nuts, and many other little *et ceteras*, too numerous to mention. Mrs. Hardy, Mrs. Hubbell, Miss Connelly, Mrs. Warner, and Mrs. Wyman, the teachers, had the pleasure of seeing many little hearts made glad by their benevolence. The school is now in a flourishing condition.

The Second Industrial School, under the superintendence of Mrs. Bristow, is also well attended, and is doing well. Mrs. Bristow is devoting her time to a good cause, and we hope her efforts will be crowned with success.

The industrial school, under the superintendence of Mr. Barber, is also largely attended. The children are taught to read, write, and cipher. The department under Miss Sampson, composed of the largest girls, is well kept and orderly. The infant school, under the control of Miss Wilson, is, indeed, exceedingly interesting, and numbers about fifty little ones, who can sing like cherubs.”

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A friend, who was present at the celebration of one of these schools, sends us the following statement, and if this description strikes the minds of our readers as favorably and as pleasantly as it does ours, we think they will rise from the perusal with the sentiment in their hearts and on their lips: “God bless and speed on the glorious work.”

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#### JUVENILE CHRISTMAS FESTIVAL AT THE WEST.

MR. EDITOR: Saturday, the 29th day of December, was a great day with some of the little folks of L., Ky., especially

those in connection with our mission in that city.

The work of the AMERICAN AND FOREIGN CHRISTIAN UNION there, has called into requisition not only one of the most laborious and indefatigable of *missionaries*, and of *missionary wives*, but also a number of long-trying, faithful, and useful female helpers, who are certainly unsurpassed by any others in any other mission, either in the home or foreign field. Keenly alive to all the miseries of the poor around them—sensible alike of the deep delusion in which many of them and their children are held under the power and influence of the papal priesthood and system, and earnestly desirous to relieve the one and remove the other, they meet *weekly*, in four different localities of L—, the children of both these classes, to aid them in industrial pursuits, and direct their little minds to a Priest, higher and greater than any of earth. And as the reports of our excellent missionary have repeatedly shown the readers of the "CHRISTIAN WORLD," their and his labors have not gone *unblest*.

These large and devoted Christian hearts, not content with labors such as come *weekly* to claim their time and attention, once a year I believe, sometimes on May-day—again, on the anniversary of our National Declaration of Independence, or on the Christmas or New Year's festival, have been accustomed to hold, for the little ones under their care, a festival—a *feast of good things*—got up and distributed "without money and without price" on the part of the little guests; and these festive times have been both grand reunions of teachers and taught, and *treats*, both intellectual and physical, to the juveniles.

I wish the eyes of our Missionary Committee could have rested upon this gathering of little ones, thus convened at the regular place of meeting of the *First Industrial School of the Mission at L—*. Three hundred of them, all but two of whom, it was said, had been gathered from the street, with clean faces, well-

combed hair, and tidy apparel, were present. Though a large number of seats had been provided, still many were compelled to stand; notwithstanding which, their demeanor was fully equal to the majority of the Sabbath-schools of our land; and when, at the proper time, they were called to order, and the Lord's Prayer was repeated by them, with uniform precision and accuracy, I know they would have been unable to restrain the tear of grateful joy.

And then, as following this exercise, they all united in singing:

"Preserved by thine almighty power,  
O Lord, our Maker, Saviour, King,  
And brought to see this happy hour,  
We come thy praises here to sing."

I know such a chorus of voices as shouted out,

"Happy day, happy day!

Here in thy courts we'll gladly stay,  
And at thy footstool humbly pray

That thou would'st take our sins away," would have had an effect to stir the *deepest fountains* of their hearts, and to impress upon them the fact that *this* department of their work, that of gathering the little wandering ones into Sabbath and Industrial Schools, is one of greater, vaster moment than they have ever deemed it to be.

The writer was then called upon for an address, and, though these three hundred had had their *eyes* feasted upon arrival after arrival of the most tempting edibles, which lavish hands and warm hearts had most generously provided for them, and notwithstanding their lips would open and shut almost involuntarily in anticipation of the good *feast time* coming, making it *wicked* to detain them with a *speech*, the writer can truly say, that never was he listened to, in any of the hundreds of "talks" he has made to children, more attentively and quietly, than upon this occasion—an evident illustration of the instructions they had received, and their improvement of them.

This exercise concluded, and *seventeen* noble women of the *elite* of the

grand State of "Old Kentuck" equipped themselves with waiters, plates, baskets, etc., and for an hour or two did just the right thing in administering therefrom to the keenly whetted appetites of the crowd in waiting.

Then followed songs, talks, etc., to a late hour, when these three hundred of the *lower* schools connected with our missions in this city were dismissed, with not only their tastes gratified, but their pockets filled, and some with baskets loaded for "loved ones at home."

Then, again, in the evening of the same day, a similar gathering came off at the Upper or Second Industrial School in connection with our mission in L——, where *fifteen* lady teachers did a similar act of love and tenderness for nearly *one hundred and fifty* other little ones. The writer could not be there, duty calling him to another place; but the report thereof assured him, that they were not behind the princely donors of the morning, nor less appreciative and grateful, or jubilant than the recipients *then* were.

*Long live these noble helpers* in our good work. *Long* may their hearts beat in unison therewith. Ever may God bless them with the means thus to aid in such-like deeds of benevolence and kindness; and more—more *speedily* may it be returned to them, even to a hundred fold.

Long may our devoted missionary and his sympathizing companion be spared to us, and to that mission, and may seals, *many of them*, bestud his coronet of life in the better land.

Ever yours,

W. D. R.

CINCINNATI, Jan. 2, 1861.

#### NEW-YORK.

Another missionary writes :

I have found but little difficulty in gaining access to a large number of Romanists, and in reading and explaining tracts and portions of the Scriptures to them in their houses, and I hope serious

impressions have been made on the hearts of some.

Within the month, a French family have been induced to attend the Presbyterian church in —— street, and will, in all probability, soon unite with the church. Several children belonging to this family have been attending the mission school for the past year.

The schools enjoy more than usual prosperity and interest. The week-day school numbers upwards of two hundred children, and the average attendance is not less than one hundred and thirty; and even this might be materially augmented if our school premises were more spacious and commodious. Our room is filled to its utmost capacity, and a larger one is much needed to meet the growing demands of the mission in this part of the city.

A decided change and marked improvement have taken place in the mission during the past few months. I am encouraged, not only in relation to the schools, but in my visitations among Romanists. Never before, since the establishment of the mission here, have the prospects been so bright and shining as at the present time.

The Sabbath-school, under the direction of Mr. L., is also doing well. Both he and the teachers have deeply interested themselves in its advancement, and have just purchased a library, consisting of one hundred and fifty volumes, for the use of the Sabbath-school. Besides we have received a donation of fifty choice books for our Sunday-school, from the Presbyterian church in —— street, most of which are well adapted for family reading. Romanists receive them gladly and read them with avidity.

MOVEMENT AMONG THE ROMISH PRIESTS IN ITALY.—A French journal, *L'Opinion Nationale*, states on the authority of the *Gazette du Midi*, that twenty priests of the Diocese of Turin have had a meeting to found a *National Church* which shall preserve the Romish ritual, but have a liturgy in the Italian language.

## MISSIONARY INTELLIGENCE.

## CHINA.

It is expected that the recent treaty of peace made by the allies with the Chinese at Peking on the 26th of October last, will open China more effectually than ever to the Gospel. A very encouraging account is given in letters from Ningpo, dated August 31st., by the missionaries, of the progress of the work in that city and at Sanpoh. At the former six persons had been added to the communion of the church; at the latter, four of the pupils of the female school had just been received; and the Rev. Mr. Rankin adds that "more than one-half of the pupils were showing a tender interest in relation to their salvation."

Dr. Happer, of the General Assembly's Board, writes to *The Presbyterian* an interesting account of the dedication of a new chapel in Canton:

"On Sabbath, the 30th of September, this place of worship was open for public worship, and for two hours it was crowded, as Mr. Preston and myself preached to them Jesus, the only Saviour of sinners, and set before them the character and claim of Jehovah as the only proper object of religious worship. The character and number of the audience justified the expectations we had formed of the suitability of the location, and of the ease with which an audience would always be assembled to hear the messages of grace."

## SIAM.

Mr. Wilson, at the date of August 31st, was "on the point of making another tour into the country, for the purpose of distributing books and tracts, and making known, by personal conversation, the unsearchable riches of Christ."

## INDIA.

The work of grace in the districts of Tinnivelly and Travancore, which embrace the extreme southern end of the peninsula of Hindostan, is represented as still going on, but with less manifestation

of physical excitement than characterized its commencement.

The missions in Travancore were greatly troubled in 1859, but last year they were in a more prosperous state than ever. In one district of Neyoor, 800 souls (550 adults and 250 children) were brought under Christian instruction, most of whom attend regularly, and have put off many of their evil customs. From the commencement of 1860 till the month of July, 547 individuals (335 adults and 212 children) have been brought under the influence of the Mission. In this way, five new congregations have been formed, and ten places of devil-worship have been destroyed, and three more were about to be broken up. "Perhaps a greater contrast can hardly be conceived, than between a crowd of people surrounding a half-maddened devil-dancer, stained with the blood of goats and fowls, slaughtered to appease the anger of the demons, and one of our congregations quietly listening to the good news of the *Lamb that was slain*, or engaged in singing His praises. Blessed be God, there are many such congregations now meeting in this and neighboring districts, Sabbath after Sabbath, who were themselves once devil-worshippers, or are their descendants." So writes Mr. Frederick Baylis, a Missionary of the *London Missionary Society*.

The Rev. Messrs. Sanderson and Banks, of the *Wesleyan Missionary Society*, made a tour of two months' duration in the early part of 1860, in the district of Mysore, Southern India, of which there is an interesting account in the "Missionary Notices" of that Society for December. "In a journey of four hundred miles up the Davanagerry, they preached in thirty different towns and villages, distributed about 400 single copies of the Gospels, and 500 tracts, and gave to many a preliminary knowledge, at least, of the way of salvation."

In the Punjaub and other portions of North-western India, the Gospel meets with marked success; and the more so, since the Government has adopted a more liberal and just policy in regard to allowing missionaries and pious officers to labor for the diffusion of Christianity among the native troops. In Further India, the Baptist missions among the Karens continue to meet with success, and a mission to the Shans, a people north of the Karens, and quite as numerous, has been projected.

#### WESTERN AFRICA.

Rev. A. Bushnell, writing from Baraka Gaboon, October 23d, 1860, mentions that the missions on that coast were generally in a prosperous state. At Gaboon, there were ten or twelve candidates for admission to the church, and a few others who professed to be seeking the "pearl of great price." At Coriseo, forty miles north of Gaboon, the work of the Lord was advancing, and the missionaries were not molested by the Spaniards, who claim the place, and whose influence has been so hostile at Fernando Po. At Victory and the Cameróons, where some of the persecuted from Fernando Po have taken refuge, the English Baptists are laboring with some success. Mr. Bushnell gives interesting intelligence from Old Calabar, which he obtained from the Rev. Mr. Robb, of the Scotch Mission at that place. The Gospel is taking deep root there. The king is a member of the Mission Church. At his father's death none of the people were sacrificed, as in former times hundreds were on such occasions, and as thousands have been in Dahomey, in the same part of Africa, within a few months!

The Gospel is making steady progress in Liberia and Sierra Leone, but we have no room for details.

#### MAURITIUS.

The *Church Missionary Record* gives a very favorable account of missionary labors among the *Coolies* in that island, of whom there were no fewer than 180,000 at the commencement of 1860.

Many of them seem to be much benefited by being brought into contact with Christian institutions and Christian civilization. The Rev. Mr. Richards, the excellent Seamen's Chaplain, stated at a meeting of the "Mauritius Church Association," that the greatest proof to him of the good these Indian Coolies received at the island, was the testimony of the captains, who had said that many of them were not like the same beings; they went back quiet, reading, and praying, instead of the uncivilized savages they were in coming."

#### TURKEY.

A letter from Constantinople in the *News of the Churches* for December, says: "The progress of Christianity among the Turks is not so rapid as some sanguine minds contemplated. I have no doubt that a change of opinion is going on among this class of people, which although for the most part unseen now, will one day show itself in a wide-spread religious revolution. Experience every day proves that the door is widely open for private religious conversation with the Turks."

A colporteur who had gone on a Friday to a mosque where the Sultan was to attend prayers, having offered the Bible for sale to some soldiers, who did not buy because of their having no money, went to some officers who were not far off, who willingly bought three copies notwithstanding the officious opposition of some Greeks, who said the books were *Protestant* books.

#### THE NESTORIANS.

When Miss Fisk, of the Persian Mission, went to Oroomiah in the service of the American Board, sententeen years ago, to labor as a teacher among the Nestorian women, there was scarcely one who had any just conception of the truths of the Gospel; but when she left last year, to re-visit her native land, she had the great pleasure of partaking of the Lord's Supper with *ninety-eight women*, mostly such as had once been her pupils, many of whom are now teachers in various parts of that country.

## BRITISH COLUMBIA.

In 1858, the Wesleyan Missionary Society sent four excellent missionaries to British Columbia, who have made a good beginning in the work of evangelizing that new and important country, whose mineral resources are attracting tens of thousands of Europeans, Americans, Canadians, and Chinese. The Rev. Dr. Evans labors at Victoria, on Vancouver's Island, the political capital of the province, where he has succeeded in erecting a commodious and beautiful church; the Rev. Arthur Browning is at Nanaimo, where he has gathered a congregation and a Sunday-school, composed mostly of Europeans; the Rev. Edward White is at New Westminster, where he preaches mostly to the military, a Col. Moody reading prayers; and the Rev. Ebenezer Robson, is high up Frazer River, and divides his labors between Fort Hope and Fort Gale. Some of these brethren formerly labored in Canada, and the present mission is encouraged by contributions made by friends in that province, whose acquaintance they there gained. It is pleasant to see that both the *Church Missionary Society* and the *Wesleyan Missionary Society* have so heartily entered into the work of sending the Gospel to the people of that important province of the British Empire.

## SYRIA.

Engineers have arrived to construct an electric telegraph from Beirut to Damascus. Work has been resumed on the French carriage-road between the two cities. Five European commissioners left Beirut Nov. 29, for Damascus, to determine the amount of the Christian losses. The Government has thus far appraised losses to the amount of fourteen and a half million piasters—about \$580,000.

One of the missionaries writes: "It is not easy to speak with any confidence of the *future*, yet there is a very general impression among thoughtful observers here that the ultimate effect of all these overturnings will be a new and wide opening of the door for the progress of

the truth. Just before the war, the new translation of the Arabic New Testament was completed, and it is now ready for circulation, while the door for the entrance of the truth is opened wider than ever. The power of the priesthood is very sensibly diminished. One very striking evidence of this is the fact that when the people of *one hundred and forty villages*, who were receiving charity from the Anglo-American Relief Committee, elected their agents to take the money from the Committee and dispense it to the people, only *five* villages selected priests, although nine out of ten of the people were Maronites or Syrian papists. They say they can not trust the priests."

## MICRONESIA.

Three natives have been admitted to the church on Strong's Island, and one has died in Christian hope. Several others seem to be truly converted. A Hawaiian helper has been ordained as an evangelist on Ponape. Dr. Gulick is obliged, by ill health, to visit the Sandwich Islands. Mr. Doane complains of the desolating influence of American ships that touch at Ebon.

## SANDWICH ISLANDS.

As the fruit of the revival on Oahu, more than a hundred backsliders have been reclaimed, three-fourths of whom were from other islands; over two hundred have been received to the churches; about five hundred were to be admitted on the first Sabbath in January, and above five hundred others are regarded as converts. The *hula* dances are suppressed. Many of the Mormons and Catholics attend the meetings.

## WEST AFRICA.

A young man has been admitted to the church at the Gaboon. Mr. Bushnell reports about twenty of the scholars in the schools as under serious impressions. "Early, and late, and sometimes in the night," he says, "we have heard the voice of prayer. It would rejoice your heart to hear them pray, and see them weep, when I talk to them about the dying love of Jesus."

## NEWS OF THE CHURCHES.

UNDER this title we purpose to give, in each number of the *CHRISTIAN WORLD*, a comprehensive view of the most interesting facts that occur from time to time in the several parts of Christendom, especially such as have a direct reference to the progress of Christ's kingdom.

### THE BRITISH ISLES.

The fruits of the great revival in Ireland are numerous, patent, and abiding. The best Irish journals, secular and religious, contain from time to time striking illustrations of its happy effects upon the manners and morals of the masses of the people in the districts where the blessed work has been felt. Even the *Dublin University Magazine* has spoken well of its elevating and reforming influences. In Dublin the meetings in the Metropolitan Hall and elsewhere are crowded and interesting.

The good work advances in Scotland, especially in Edinburgh, and some of the other cities and large towns. Preaching in the open air has been maintained when the weather has permitted.

In Wales the revival continues, and most blessed are the results. The churches of all the denominations have been wondrously increased and strengthened. Many thousands of souls, it is believed, have been brought to the knowledge of Christ in that old Celtic principality within the last year.

In England there is much to encourage. The city of London is the scene of great activity on the part of Christians. Meetings for the benefit of various classes of society, for whose salvation but little had been done by organized effort, such as fallen women, cabmen and omnibus-drivers, chimney-sweepers, shoe-blacks, have been established with much success. These meetings are conducted by some of the best ministers and laymen in that great city. Richard Weaver, once a noted pugilist, and other reformed men of a certain power of address, are heard by thousands in the markets and other public places, and sometimes in the thea-

ters, several of which have been hired for the purpose.

### FRANCE.

In addition to what we have said elsewhere about this country, we may state that a great animosity has grown up among the hierarchy of the Romish Church against the Emperor. Archbishop Bonald of Lyons, who is a Cardinal, and has the title of "Primate of the Gauls," is the leader in this crusade. In the *Revue des Deux Mondes*, the chief literary review of France, appear occasionally articles highly favorable to Protestantism. In the meanwhile the separation of the Truth from the Error in the National Churches of France (the Reformed and the Lutheran) is becoming more defined and clear. Pastor Paux, we are happy to say, continues his masterly controversies with the partizans of Rome. He and Pastor Roussel are the best Protestant controversialists of France.

### SWITZERLAND.

The interests of true religion are advancing in Switzerland, although the great political excitement which has for months existed there, in relation to the encroachments of France in the affair of Savoy, must have exerted an unfavorable influence. The struggle between the evangelical and rationalistic parties in the Protestant Churches still goes forward in some Cantons. We are pleased to see that a better feeling exists between the members of the Established Church and the Free Church in Geneva than formerly. A few months ago the venerable Dr. Malan preached in the Church of St. Peter, where he had not been invited to preach for more than forty years! The excellent Professor Gaussen, whose ad-

mirable work on the "Inspiration of the Bible," and "Lectures on the Book of Daniel," are well known and appreciated, has just published a valuable work on "The Canonical Authority of the Sacred Scriptures."

#### GERMANY.

The religious state of Germany is very chaotic; but there is much that is interesting. The Truth is becoming more developed. In Prussia, the government has granted to the Protestants, in several provinces, the liberty to hold parochial, provincial, and general synods. A similar movement is taking place in Saxony. This is a right step in the direction of the independence of the churches. It is high time. The Church has been too long the slave of the State in Germany. In the Grand Duchy of Baden, the Concordat which the government foolishly made with Rome a few years ago, has been abrogated. In Bohemia there is a remarkable movement among the Roman Catholics in favor of Protestantism. In the village of Spalow, sixty persons, heads of families, most of them owners of land, have quitted the Romish Church and been received into the Lutheran Communion at Krischlitz. In fact, all the inhabitants of Spalow, above eighteen years of age, have applied to be received into the Lutheran Church, and the movement has extended to the adjacent parishes of Bytanchor, Baskov; Kamenik, and other places. If this be the case now, what may we not expect when religious liberty shall be established in Austria?

#### SWEDEN AND DENMARK.

The great work of grace in Sweden continues, and there is evidence of its extension into Norway on the one hand, and Finland on the other. The Temperance cause advances also, as might be expected. We hope soon to hear something decisive from Denmark, where there is an evident "quickenings," to use a Swedish expression, in some of the churches on the islands, as well as on the mainland.

#### SPAIN.

The Saviour has His "hidden ones" in Spain. It is evident that the reading of the Sacred Scriptures, distributed some years ago by Mr. Borrow and Lieutenant Graydon of the British Navy, is producing its legitimate fruit in Granada, Seville, Malaga, Barcelona and other cities in both Andalusia and Catalonia. But of this country we shall have more to say in our next number.

#### TURKEY.

There is a great controversy raging between the people of Bulgaria and the new Greek Patriarch of Constantinople. The Bulgarians, although members of the Greek Church, have for a long time hated the yoke of the Patriarch. They even now threaten to join the Roman Catholic Church! In that case they would be very much in the condition of the "United Greek Church" of Hungary, Russia, etc. That is, retaining their own ritual, the marriage of the priests, the Lord's Supper in both kinds, etc., they would only acknowledge the Pope to be the Head of their Church. In other words, they would be *Papists*, rather than Romanists. We doubt whether they will take this step. In the meanwhile, the American Methodist Missionaries have much encouragement in their work in that province. One of them, the Rev. Mr. Flocken, at Tultscha, on the Danube, has come into contact with the Molokani, an interesting sect of Dissenters in Russia; a circumstance which promises the happiest results.

The dreadful masacres in Syria will be overruled, we have reason to hope, for the furtherance of the Gospel. The presence of five commissioners from the five great Christian Powers of Europe, with an active French army, is exerting a good influence. Fuad Pasha is doing his work better than was expected.

#### REVIVAL IN JAMAICA.

In several letters to the *Freeman* a remarkable revival in the island of Jamaica is described. The Rev. J. E. Henderson says:



Soon after the revival in America most of the missionaries of Jamaica felt it to be their duty to use special efforts to obtain the outpouring of the Spirit of God. Sermons addressed more especially to the members of the churches were preached, and united prayer-meetings in many places were held, composed of members of the different sections of the Christian Church. Some of these meetings were very largely attended, and more than once, when conducting them, I felt that the supplications offered would be heard and answered. For the last eighteen months, many of us have remarked a degree of seriousness amongst our people that pleased and encouraged us. There was also an increased and more regular attendance upon the means of grace, and at several stations the most decided proof that God's Spirit was amongst us.

"Few, however, if any, expected such a manifestation of God's power, as is now being put forth. The awakening seems to have appeared first in the lowlands of St. Elizabeth's, and amongst the Moravians, and then to have spread to Westmoreland, Hanover, Manchester, and was gradually extending itself to St. James and Trelawny. The 'prostrations' are very numerous, and embrace young and old, men and women. The confessions made by these 'stricken' ones reveal a very painful amount of immorality. The restitution of stolen property is not at all uncommon, and not a few of the most abandoned females have burned clothing and destroyed jewelry which had been obtained as the wages of sin. Grogshops are closed, fiddles and other instruments of music have all been destroyed in some districts, work has been entirely suspended, and the people have remained day and night in the house of God earnestly imploring mercy for themselves or others. Persons who have long lived together in immorality hasten to be united in marriage, while those who have violated the marriage vow anxiously seek the partners whom they had abandoned. The excitement is such as no one in the

island has ever known before, and the missionaries are worn out by incessant labor."

The Rev. C. Sibley, November 6th, 1860, writes :

"A mighty, mysterious, but glorious work of revival at Bethel Town has commenced. At first, when I heard of the movement, I had my doubts about the work, but after fully inquiring from several persons in St. Elizabeth's, I felt convinced the hand of God was in it, and that powerfully. I told the friends at Bethel Town what I had heard, preached a revival sermon, and proposed a prayer-meeting before daylight on Monday morning, and 500 persons came out. I gave out that there would be another meeting in the evening, but for that I could not stay. I desired Mr. Atkins to preside. The meeting was held; the people crowded in; prayers were offered; and when the last petition was being put up, the answer came; the Spirit was poured out, and the mighty revival movement commenced in real earnest. The people could not, and would not leave the chapel; the work progressed so much that Mr. Atkins sent express for me on the Wednesday evening. I went. Never shall I forget what I then heard and saw. The stricken were innumerable during the first part of the night. There must have been 100 poor hardened sinners down at one time crying bitterly over their sins, and most earnestly suing for mercy. I stayed with the friends until Friday morning, when I dismissed them after holding an open-air service. I purpose going to Bethel Town on Monday to marry several of those published, and to see anxious inquirers. The revival movement is spreading. Mount Ward, Mount Peto, Gurney's Mount, Watford Hill, and Cascade have been greatly blessed. I have been in the midst of the work, in the thick of the glorious fight, for several days, day and night, still God gives me strength. I have twenty marriages at my two stations. Pray for me."

## MISCELLANEOUS.

## NEW AND IMPORTANT MISSIONS PROJECTED.

WE hope to be able to report in the next number of THE CHRISTIAN WORLD that the Board of Directors have decided on commencing, without delay, new missions in three important countries—Italy, New Granada, and Brazil. Indeed, we may now state, that if any of our friends, (and we hope there are many,) feel disposed to forward special donations for any of these missions, they may do so with the confident expectation that they will be faithfully and promptly applied. The door is open in all these countries. To Italy all eyes are now directed. The Board are prepared to go as fast and as far as the churches will give them the means. The times are hard, and our political horizon is overcast; but the Kingdom of God often makes great progress in “troubled times.” At all events, we ought to “work the works of God” whilst the day lasts. The door in Italy may not be open very long, although we hope it will. Christ has set before us an “open door” there, and it is our consolation to know that “no man can shut it.”

Professor Leo, of Halle, with several other prominent men of the German High Church party, have had a conference with Count Stollberg, Dr. Michelis, and other influential Ultramontanes, to discuss the possibility of effecting a union between the High Church Protestants and the Roman Catholics. Preparations are made for holding another conference of the same kind on a larger scale.

“The appearance of a pamphlet,” says the *London Patriot*, “entitled ‘The Emperor-Pope,’ is some confirmation of the belief we have always entertained, that the Emperor intends one day to put himself at the head of the Gallican Church, and if a reformation springs up in it, he will not do as *Louis the Magnificent*; he

is too shrewd for that, and, doubtless, understands that Popery can not last much longer,—*the world is getting tired of it.*”

TERRIBLE THINGS IN RIGHTEOUSNESS.—Dr. King, writing from Athens recently, refers to the terrible war of the Druses against the Maronites in Syria, and says: “Do you remember the history of Asaad-Esh Shidiak, as published many years ago by the American Board? Once they led him out from his little cell, or dungeon, and presented to him, on the one hand, an image of the Virgin Mary, and burning coals on the other, and ordered him to embrace either the one or the other? He took the coals and pressed them to his lips, and returned to his narrow, filthy prison to die! Those coals have now kindled a flame on Mount Lebanon, which has consumed all the villages and habitations of his persecutors! ‘Terrible things in righteousness.’ An avenging God is a consuming fire.”

STATISTICS OF SILESIA.—The Evangelical population of this province is 1,592,688, with eight hundred and thirty-five preachers of every kind, or about one in two thousand, and fifty-eight candidates prepared to enter upon ministerial duties. Over one million communicants are counted. About the same as in the preceding year. There have been three hundred and twenty-six conversions from Romanism, and sixteen from Judaism, while only forty-one have apostatized to the former heresy. One hundred and thirty-four persons have returned from “dissent,” which, however, has received a fresh accession of two hundred and fifteen. Church collections are reported to above twelve thousand thalers. Complaint is made of the increase of licentiousness, and no improvement is shown in regard to divorcees or reconciliation of divorced parties.

#### AMERICAN CHAPEL IN PARIS.

IN our number for August last, we published a resolution of the Board of the AMERICAN AND FOREIGN CHRISTIAN UNION, prescribing an *order of worship* to be observed in the American Chapel in Paris.

The Board has since reconsidered that resolution, and has authorized the following order, which, it is believed, will meet the wishes of Protestant Christians, of all denominations, sojourning in Paris:

*Sabbath Services:* 10 A. M. Sunday-school; 11½ A. M., Morning Prayer of the Protestant Episcopal Church; 12 M., Non-Liturgical Service and Sermon; 3½ P. M., Non-Liturgical Service and Sermon.

*Thursday Evening:* 8 o'clock, Lecture or Prayer-meeting.

Notices of these services are posted in the steamers plying between New-York and Europe, and in all the hotels in Paris.

The American Chapel, 21 Rue de Berry, is the only church edifice occupied by American Christians of all denominations in Paris. It is a commodious and beautiful building, and we hope that our Christian friends traveling in Europe will avail themselves of all its privileges. We are authorized by the pastor, Rev. Dr. McClintock, to say that he will be rejoiced to receive calls from American Christians at his house, No. 10 Rue Balzac, Paris.

#### A WORD TO OUR READERS.

THE readers of the CHRISTIAN WORLD will perceive that we have made several changes, (we hope *improvements*) in its contents as well as in its appearance. We hope to make the March number still more like what we wish to attain. The pastors and other ministers of the Gospel who receive it, will perceive that we have prepared a summary of the most recent Missionary Intelligence, which we trust will aid them in the Monthly Concert of Prayer for the conver-

sion of the world. We hope to make this feature of our magazine as prominent as the limited number of our pages will allow. A few pages are also devoted to the "News of the Churches," which we trust will be found useful, as a summary of the most recent intelligence from the various parts of Christendom.

And now may we not kindly and earnestly request our friends to do what they can to increase the number of the subscribers to the CHRISTIAN WORLD? We wish to gain for it as large and as wide a circulation as possible. The price is but a dollar a year. At the end of the year the work will form a volume of nearly 400 pages, and can easily be preserved for consultation.

#### REV. ROBERT BAIRD, D. D.

OUR readers will doubtless be gratified by the intelligence, that our Board have elected the Rev. Dr. Baird to the Secretaryship made vacant by the resignation of the Rev. Dr. Fairchild, and that he has accepted the appointment, and will enter upon its duties immediately. The oversight of the Missions connected with the Board, and the editing of the Magazine, will come under his special supervision. From his long and intimate acquaintance with the "fields occupied by the missionaries of this Society, from his extensive correspondence with distinguished individuals in foreign lands, he will be able to make the Magazine a most interesting and valuable paper to our readers, and be the means at the same time of stimulating our friends to new and vigorous efforts to aid us in the great and good work in which we are engaged."

## BOOK NOTICES.

THE HISTORY OF THE UNITED STATES OF AMERICA, FROM THE DISCOVERY OF THE CONTINENT TO THE CLOSE OF THE FIRST SESSION OF THE THIRTY-FIFTH CONGRESS. By J. H. Patton, A.M. D. Appleton & Company. New-York: 1860.

We have no hesitation in saying that we consider this History of the United States to be one of the very best ever published. In the compass of a volume of eight hundred pages octavo, every leading fact, and almost every important incident in the history of our country is clearly and forcibly set forth. A spirit of candor and impartiality runs throughout the work. And, what we look for in vain in so many of our histories, the hand of God is seen in every event. Mr. Patton is a scholar; and he has written his work in a simple, pleasant, and perspicuous style, and so interweaves its multiform and various facts and incidents, that the transition from subject to subject is always easy, and the connection sufficiently intimate. The book is exceedingly well gotten up, and does credit to the enterprising house that has published it. We have pleasure in saying that it is illustrated by well-executed portraits of several of the most eminent men whom our country has produced. Take it all in all, we know no history of these United States that can be more conscientiously recommended or profitably read.

SACRAMENTAL DISCOURSES, by James W. Alexander, D.D. Anson D. F. Randolph, New-York.

This duodecimo volume, well printed and attractive, contains thirteen excellent discourses from the pen of the late Dr. J. W. Alexander, of the Presbyterian Church, so well known by his labors in this city as a pastor, and by his many writings throughout our country, as a theologian and author. The present volume is a posthumous one; but it partakes of the excellencies of those which have preceded it. The Discourses which it contains breathe the tender, loving spirit

which the occasions on which they were delivered were so well calculated to inspire.

A MISSIONARY ADDRESS, by the Rev. William W. Phillips, D.D., Minister of the Presbyterian Church, New-York.

This excellent discourse was delivered before the Synod of New-York at its meeting in Newburgh, last October, and is published by the request of the Executive Committee of the Board of Foreign Missions of the Presbyterian Church. It is worthy of a wide circulation on account of the lucid, earnest, and sound views which it contains on the duty of giving the Gospel to the nations of the earth.

WHAT CHRISTIANITY DEMANDS OF US AT THE PRESENT CRISIS.

This is the title of a sermon preached by the Rev. Henry A. Boardman, D.D., Philadelphia, on Thanksgiving Day, Nov. 29th, 1860. We say no more than what is true, when we say that this discourse was worthy of the occasion.

FORTIETH ANNIVERSARY. A sermon preached in the Second Presbyterian Church, Elizabeth, N. J., Oct. 7th, 1860, by the Rev. David Magie, D. D.

This discourse was eminently suitable to the occasion, and was delivered by one of the most useful and honored of the ministers in the Presbyterian Branch of the one true Church of Christ in our country. Dr. Magie still preaches in the church which he (under God) founded, and to which he has ministered the long period of forty years. His sermon is a fitting memorial of the "anniversary" on which it was preached.

MARIETTA COLLEGE, TWENTY-FIFTH ANNIVERSARY, June 27th, 1860.

This is the title of an interesting pamphlet containing an able historical discourse, delivered by the President of the Institution, the Rev. J. W. Andrews, D.D., and other addresses pronounced on the occasion. Dr. Andrews has in his oration, given an excellent sketch of one of the best and most unpretending colleges in the West. Marietta College has an admirable library, an able faculty, and is situated in one of the most pleasant towns in the State of Ohio, as it is, in fact, the oldest.

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## Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF DECEMBER TO THE 1ST OF JANUARY, 1860.

## MAINE.

Portland, State Street Ch. and Parish, per J. Balkam, . . . . . \$57 80

## NEW-HAMPSHIRE.

East Jaffrey, Cong. Ch. and Soc., by F. D. Anstin, . . . . . 1 45

Francetown. Cong. Ch. and Soc., to make Thos. B. Bradford, Esq., a L. M.,	38 00
Dunbarton. Ch. and Soc., per Saml Burnham,	11 36
Ridge. J. B. Breed, \$3, Mrs. J. Converse, \$3,	6 00
Hampstead. Mrs. Elisha, E. Calef, to make Chas. Henry Day, a L. M., in part,	15 00

## VERMONT.

Putney. Cong. Ch., in part to make Rev. H. M. Grow a L. M.,	13 38
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## MASSACHUSETTS.

New-Bedford. A Friend, for Florence,	40 00
South Hadley. 1st Cong. Ch., by Rev. H. Mead,	22 00
Ashburham. 1st Cong. Soc., by Rev. Thos. Boutelle,	10 00
Stockbridge. Mrs. Sophia Peiry,	1 00
Lowell. Mo. Concert in Cong. Ch., per S. Kidder,	11 79
Ashland. Cong. Ch. and Soc., Rev. H. Parker, in part of a L. M.,	9 00
Leicester. 1st Cong. Ch. and Soc., per C. C. Denny,	23 42
Newburyport. Sarah W. Hale, for Italy,	25 60
Taunton. Nathl Rand,	1 00
Athol. Cong. Ch., in part,	23 29
North Amherst. Cong. Soc., to make Rev. J. Underhill a L. M.,	36 50
Norton. Trinity Cong. Ch., Miss Abby Goodwin's, Sabbath-school class,	1 00
" Collection in Ch.,	38 89
" Teachers and Pupils in Wheaton Female Seminary, to make Miss C. F. Windsor L. M.,	45 00
Orange. Cong. Soc., in part to make Rev. N. A. Prince a L. M.,	9 76
Leaver. Cong. Ch., add towards making Rev. Jno. Hartwell L. M.,	4 12
Haverhill. West Ch., per Rev. A. Farwell,	18 00
Pittfield. Water Tracy, by Dr. Rev. Todd,	10 00
Campello. Cong. Ch. and Soc.,	35 56
North Chelsea. A Friend, for Italy,	2 50
Boxford. Mrs. Sarah Sawyer,	5 00
Franklin. Cong. Ch. and Soc., to make Wm. Phipps a L. M.,	38 06
South Hadley. A Friend, for Italy,	1 00
Auburndale. Cong. Ch. and Soc. in part, to make Jas V. L. Hillard L. M.,	39 93
West Newton. Cong. Ch. and Soc., to make Rev. Henry J. Parick a L. M.,	39 33
Manchester. Ch. and Soc. of Rev. F. V. Tenney,	39 49
Grafton. Cong. Ch. and Soc., with \$100 before, makes Mrs. Susan Redding, Mrs. Abby White, Mrs. Ann Wetherby, Mrs. Nancy Winn, and Mrs. Marg't Slocum L. M's.,	50 00
Worcester. Union Ch. and Soc.,	46 37
Westboro. Evan Cong. Ch. and Soc.,	46 37
Boston. Francis Bundy,	1 00
Andover. South Parish,	49 13
East Falmouth. Deacon B. Hatch, per J. C. Robinson,	5 00
Hadley. G. B. Soc. of 1st Cong. Ch., per P. S. Williams, Tr., in part of L. M. for Edward R. Gaylord,	25 00

FERATA The amount received from the Tabernacle Church, Salem, Mass, last month, was \$38.14, omitted by mistake.

## CONNECTICUT.

Fairfield. A Friend,	1 00
Bakersville. Mrs. C. N. Henderson, for Italy,	10 00
Ansonia. Cong. Ch., per A. S. Frieble,	20 00
Hartford. Miss M. A. Fitch, per Chas. Hosmer,	2 00
South Windsor. 1st Cong. Ch. and Soc., in full of L. M. for Deacon Jno Allen,	17 51
Meriden. Mrs. J. Yale, per E. A. Yale,	1 00
Berlin. Cong. Ch. and Soc., per H. N. Galpin, Tr.,	20 00

Fair Haven. M. E. Ch.,	6 15
Westville. In part to make Rev. J. L. Millard a L. M.,	11 00
Milford. Plymouth Cong. Ch. in full of L. M. for Rev. W. N. Harvey,	13 16
" M. E. Ch.,	3 04
New-Haven. 1st Bapt. Ch., in add. to L. M. for Rev. S. D. Phelps, D. D.,	4 12
Norwich. 4th Ch., per Rev. R. P. Stanton,	21 80
New-Britain. 1st Ch.,	39 46
" South Ch., to make Wm. H. Smith a L. M.,	54 73
Norwich. Mrs. J. L. Buswell, by Thos. F. Richards, Esq.,	2 00
New-Haven. A Friend,	4 00

## NEW-YORK.

Upper Aquebogue. Cong. Ch., per B. F. Wells,	6 48
N. Y. City. A Friend,	5 00
Smithtown Branch. Edward Foote, for Italy, Cambria. Thos. S. Owell, Ex for bal. of the late J. B. Scovell's Bequest,	3 00
Mumford. Sam'l Irwin, for Italy,	23 36
Onitla. Almsh. Town,	2 00
Utica. N. Y. A. and B' Telegraph Co.,	3 00
Tarrytown. 2d R. Dutch Ch.,	105 00
Geneva. Part of Bequest by the late Henry Dwight for Colportage in France,	39 60
N. Y. City. Ladies of the 4th Av. Presb Ch., Dr. Parker's, by Miss J. B. Mead, Tr.,	7 00
North Bergen. Presb. Ch., per David Fancher, \$5 of which add. for E. H. Talcott's L. M.,	11 50
Fishkill Village. R. Dutch Ch.,	20 67
Queens. R. Dutch Ch.,	8 00
Albany. W. A. Youtz, Esq., for bequest of the late A. McIntire,	200 00
Rhinebeck Station. Elizabeth Schultz,	1 00
Amsterdam Village. Presb. Ch., per J. E. Hawley,	14 00
Oaks Corners. Presb. Ch., per J. Ingraham,	9 00
Albany. Jos. Cook, Jr., in full of L. M., \$10 and \$2, for Italy,	12 00
Augusta. Rev. O. Bartholomew's Ch.,	6 00
Lakeville. Presb. Ch., Rev. G. W. Mackie, L. M. in part,	13 38
Livonia. Presb. Ch.,	23 04
Delhi. Presb. Ch., bal.,	5 00
Hozer. Bapt. Ch., Rev. G. H. Brigham, L. M. in part,	15 53
" Presb. Ch., Albert B. Rice, second payment,	10 00
" Miss H. S. Gunn, in full of L. M. for Mrs. H. B. Gunn,	20 00
Kingsboro. Presb Ch., bal.,	6 50
" E. Leavensworth, part L. M.,	10 00
Rochester. Central Presb. Ch., add,	31 50
N. Y. City. Central Presb. Ch., per J. H. Dunning,	57 46
St. Andrews. J. B. Ten Eyck,	5 00
Poughkeepsie. 1st Presb. Ch.,	59 81
N. Y. City. A Friend,	2 00

## NEW-JERSEY.

Newark. Wm. H. C. Dodd,	50
English Neighborhood. R. Dutch Ch.,	10 00
Burlington. Mrs. Ann Gilbert,	1 00
Mendham. 1st Presb. Ch., in part of L. M. for Rev. D. Magic, Jr.,	21 65
Newark. A Friend, to make Miss. Agnes K. Lambson a L. M.,	30 00
Rahway. Col. in the M. E. Ch., Rev. R. S. Arnot, in Nov., 1857,	7 73

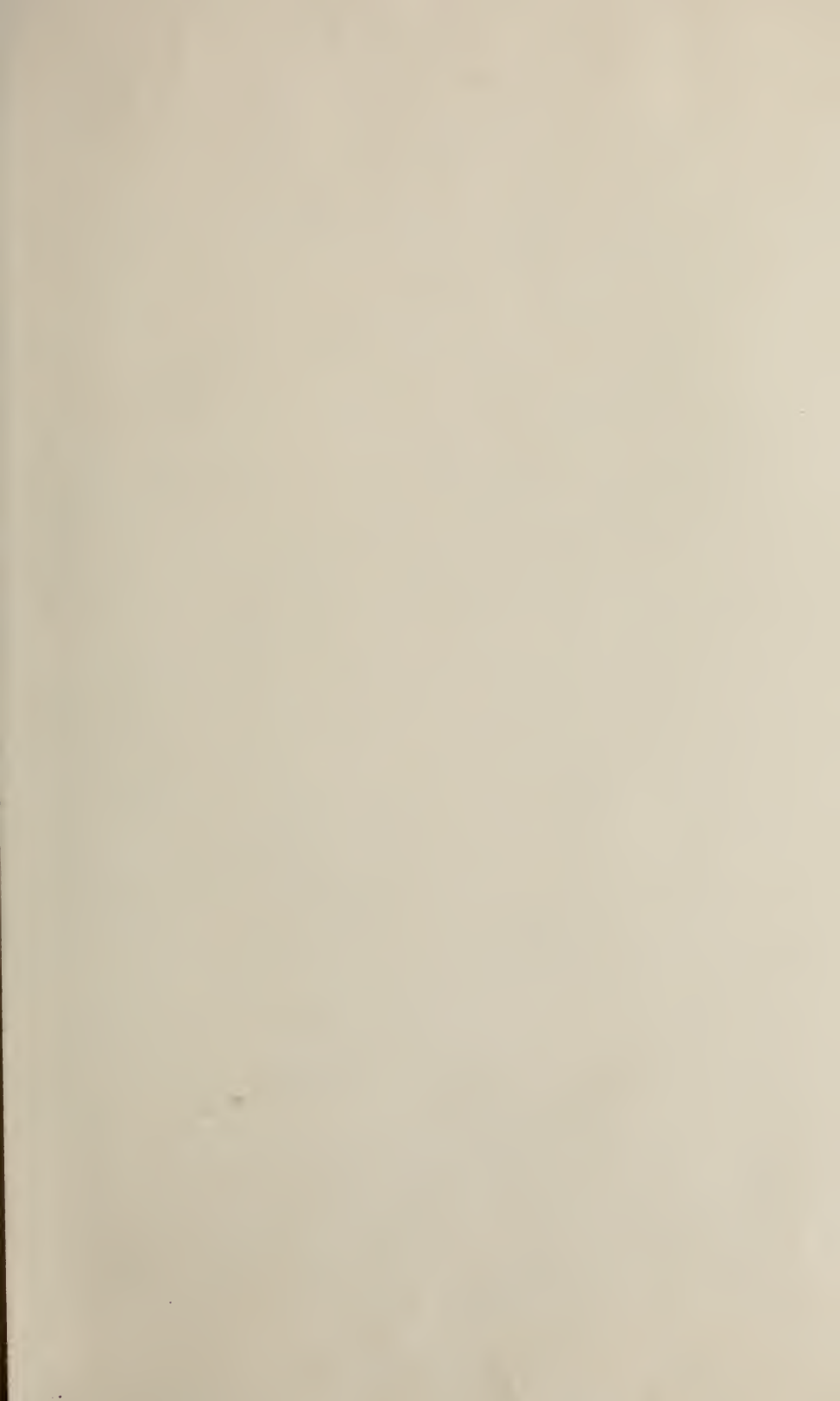
## PENNSYLVANIA.

Washington. Mrs. E. P. Lewis,	1 00
Newtown. David Feaster,	5 00
Pittsburgh. D. Bushnell, \$10; B. McClain, \$3; Messrs. Stow, Sterrett, Price, Connell and Dean, each \$1; Mrs. Eradshaw, 50c, and two others, 25c,	19 00
" 2d R. Presb. Ch.,	4 00
Philadelphia. Miss Ann Graham,	1 00
Barren Hill. Rev. S. Senteran,	5 00

MISSISSIPPI.		Oxford, 2d Presb Ch, - - - - -	1 75
Jackson. A Friend, for Italy, . . . . .	5 00	" Female College and Institute and Mrs. Morrow, several bundles of clothing for the Cincinnati schools.	
ILLINOIS.		Lockland. 1st Presb. Ch., - - - - -	6 76
Kewanee Cong. Ch., . . . . .	9 14	" Bapt. Ch., - - - - -	8 14
Weathersfield. Cong. Ch., . . . . .	8 96	Sharon. Presb. Ch., in part, - - - - -	3 15
INDIANA.		Richfield. Step'n Welton, \$1; Nester Hurlbut, 50cts, - - - - -	1 50
South Bend. Andaeu Anderson, for Italy, . . . . .	5 00	Plymouth. Cash, - - - - -	25
Portland Mills. U. Presb. Ch., . . . . .	5 50	Norwalk. Presb Ch., - - - - -	12 00
" Rev. Mr. Wallace, . . . . .	2 00	" M. E. Ch., - - - - -	2 85
" Asso. Ch., . . . . .	3 00	" Bapt Ch., - - - - -	3 42
" Asa Fordyce, add for L. M., . . . . .	5 00	Amherst. Cong. Ch., in full of L. M. for Rev. H. C. Hitchcock, - - - - -	14 00
" Andrew Grimes, . . . . .	1 00	Brownhelm. Ch. Collection in part, \$1.25; Wm. H. Perry, \$1, - - - - -	2 25
Waveland. J. M. Milligan & Son, \$2; Mrs. Jos. Milligan, \$2; Two Friends, 1; Messrs. Steel, Talbot, Coyner, and Stillwell, each \$1; Alex Buchanan, L. M., in part, \$5; Scholars in School \$1.50, . . . . .	15 50	MICHIGAN.	
Russelville. Dr. Clark, L. M., in part, \$5; Mr. Dryden & Fou, \$2; two Mr. Scotts, \$2; four Friends, \$1.40, . . . . .	10 40	Coldwater. Presb. Sabbath-school, for Colportage in Sicily and in part of L. D for Rev. H. C. Hovey, - - - - -	50 00
Madison. N. B. Shyton, M. D., . . . . .	10 00	Ionis. M. and P. Union Meeting, - - - - -	5 25
Crawfordsville. Mrs. Howes, . . . . .	5 00	Owasso. M. E. Ch., - - - - -	1 50
La Porte. Jas. Lewis, in full of L. M., \$10; Mr. Moore, \$2; Messrs. Frawel, Orgon, Davin, Mrs. Everhart and Clark, each \$1, . . . . .	17 00	" Bapt. Ch., - - - - -	1 50
Oceola Wm. Bancroft, in full of L. M., . . . . .	13 00	" Friends and Lecture, - - - - -	1 53
OHIO.		Ottawa. Lecture in M. E. Ch., - - - - -	13 70
Xenia. Anna L. Dean, eight years old, 50c; Dan'l Dean, aged thirteen years, 75c; Wm. J. Dean, 10 cts., all \$1.35; bundles of clothing from Mrs. Harper, Mrs. Dean, Miss Ewing, Mrs. Miller, Mrs. Bristol, Mrs. Hannan, Mrs. Galloway, Mr. T. Todds, for the Industrial Schools in Cincinnati, . . . . .	1 35	" Subscriptions, - - - - -	65 00
Ruggles. Jno. McCutchan, add for Mrs. M. G. McCutchan's L. M., . . . . .	5 00	Brockville. Lecture, - - - - -	8 00
Xenia. 1st U. Presb. Ch., D. A. Dean, \$10, add for L. M.; others, \$16 60, . . . . .	26 60	" Subscription, - - - - -	37 00
" 1st U. Presb. Sabbath-school, add . . . . .	5 00	Kingston. Lecture, - - - - -	31 25
" Bapt. Ch., . . . . .	2 84	Niles. Presb. Ch., - - - - -	16 22
" R. Presb. Ch., Nestrs. McMillen, . . . . .	10 09	" United Congs. in the Bapt. Ch., in part of L. M. for Rev. E. Curtis, - - - - -	15 00
" 1st Pre-b. Ch., . . . . .	13 83	" Mr. Coolidge, to complete L. M. for his son Orville, - - - - -	10 00
Cincinnati. A. E. Chamberlain & Co, a stove for 2d Indus. School, . . . . .	6 00	Olivet. Cong. Ch., - - - - -	10 20
" Rev. Mr. Powell, Dr. Dodge, and Mrs. Gadden, each \$1; Mrs. Fink, Tomlinson and Baker, 50c each, . . . . .	4 50	Concord. Rev. B. Wells, 50cts; Mr. Keeler, \$1, - - - - -	1 50
" Mt Auburn Bapt. Ch., full, . . . . .	6 00	FOR THE EVANGELICAL SOCIETY OF FRANCE—PASTOR FISCH.—A few friends in Rev. Mr. Smith's Lecture Room, Bridgeport, Conn., \$12.50; Rev. Dr. Bacon's Ch., New-Haven, Conn., \$50.49; few friends in O. Sch., Worcester, Mass., \$7; Shawmut Ch. prayer meeting, Boston, Mass., \$38; Miss Dunn, Boston, Mass., \$5; Union Meeting, Park-Street Church, Boston, \$50.53; Mr. Ropes, Roxbury, Mass., \$10; Dr. Muzzy, Boston, Mass., \$20. Cong. Ch. and Soc., Bradford, Mass., \$50; Rev. Mr. Thayer, \$5; S. Ch. Monthly Concert \$15 38; Tabernacle Ch., Salem, Mass., \$41; Maverick Ch. and Cong., E. Boston, \$20; Center Ch. and Soc., Hartford, Conn., 25 87; E. J. Woolsey, Astoria, \$200; Wm. E. Dodge, N. Y. City, \$50; a Lady, through the Presb. Board of Missions, \$100; Rev. Dr. Buddington's Ch., Brooklyn, \$57; collection in 1st Presb. Ch., Newark, 59 75; Mr. Nixon, N. Y. City, \$10; a Friend, by the Presb. Board of Missions, \$5; Africa, do., \$1; Mr. K., N. Y. City, \$50; Messrs. Schieffelin, 30; a Friend of Dr. Buddington's Ch., 3; a friend in Poughkeepsie, \$1; Fourteenth street Presb. Ch., N. Y. City, \$110.61; a Stranger in Dr. Mann's Ch., \$1; Rev. Mr. Knox's Church, Germantown, Pa., \$43.04	
Hamilton. 1st Presb. Ch., in part, . . . . .	35 30		
" Bapt. Ch., . . . . .	1 50		
" U. Presb. Ch., . . . . .	1 75		
" T. V. Howell twelve pairs shoes, . . . . .			
Greenfield. Pisgab, Presb. Ch., add . . . . .	10 00		
Oxford. 1st U. Presb. Ch., . . . . .	12 87		
" Union Meeting, . . . . .	26 90		
" Female Institute, add. for L. M., . . . . .	12 63		
" Female College in full of L. M. for Mrs. Mary Bunyan, . . . . .	15 23		

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